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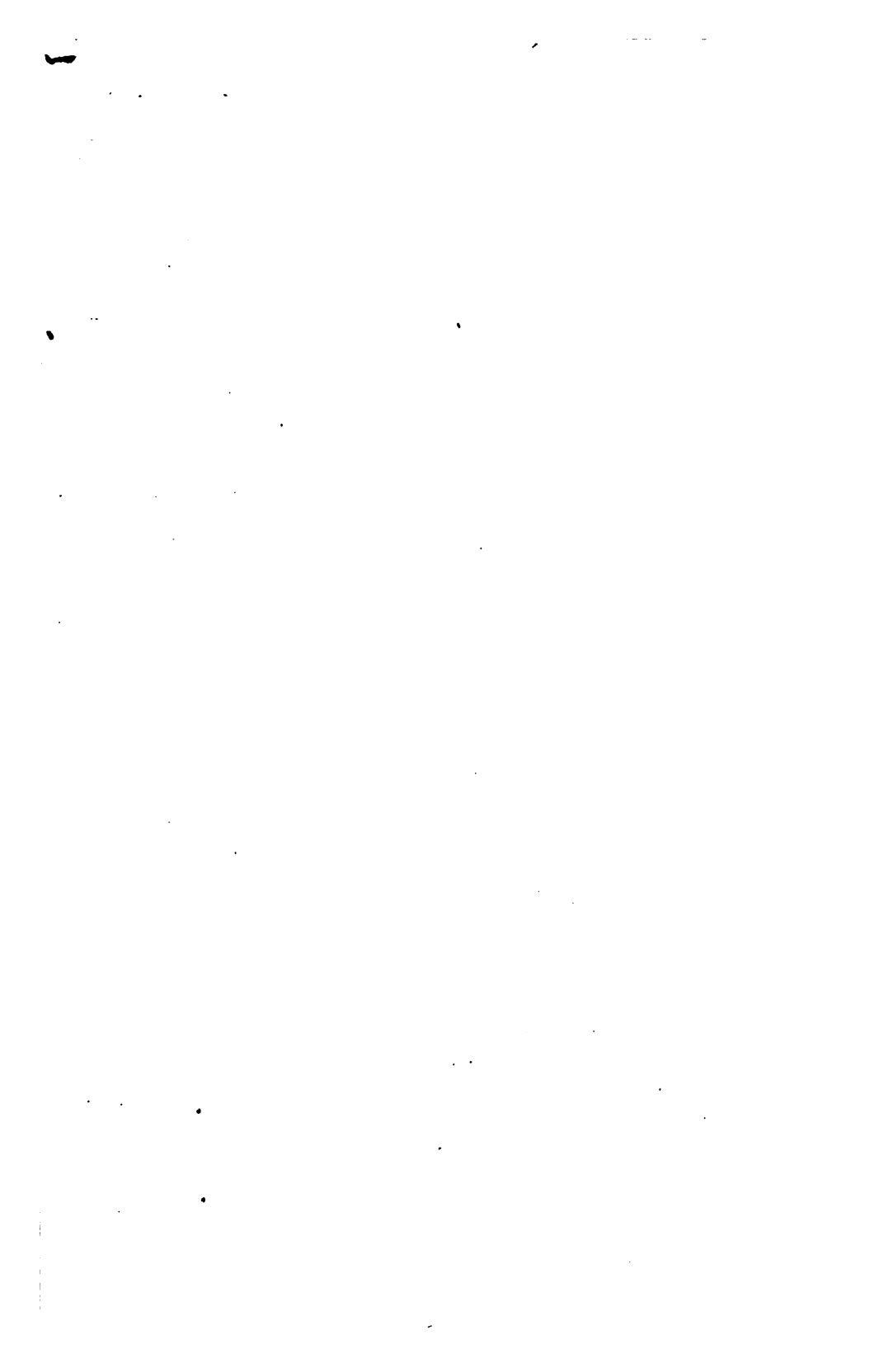
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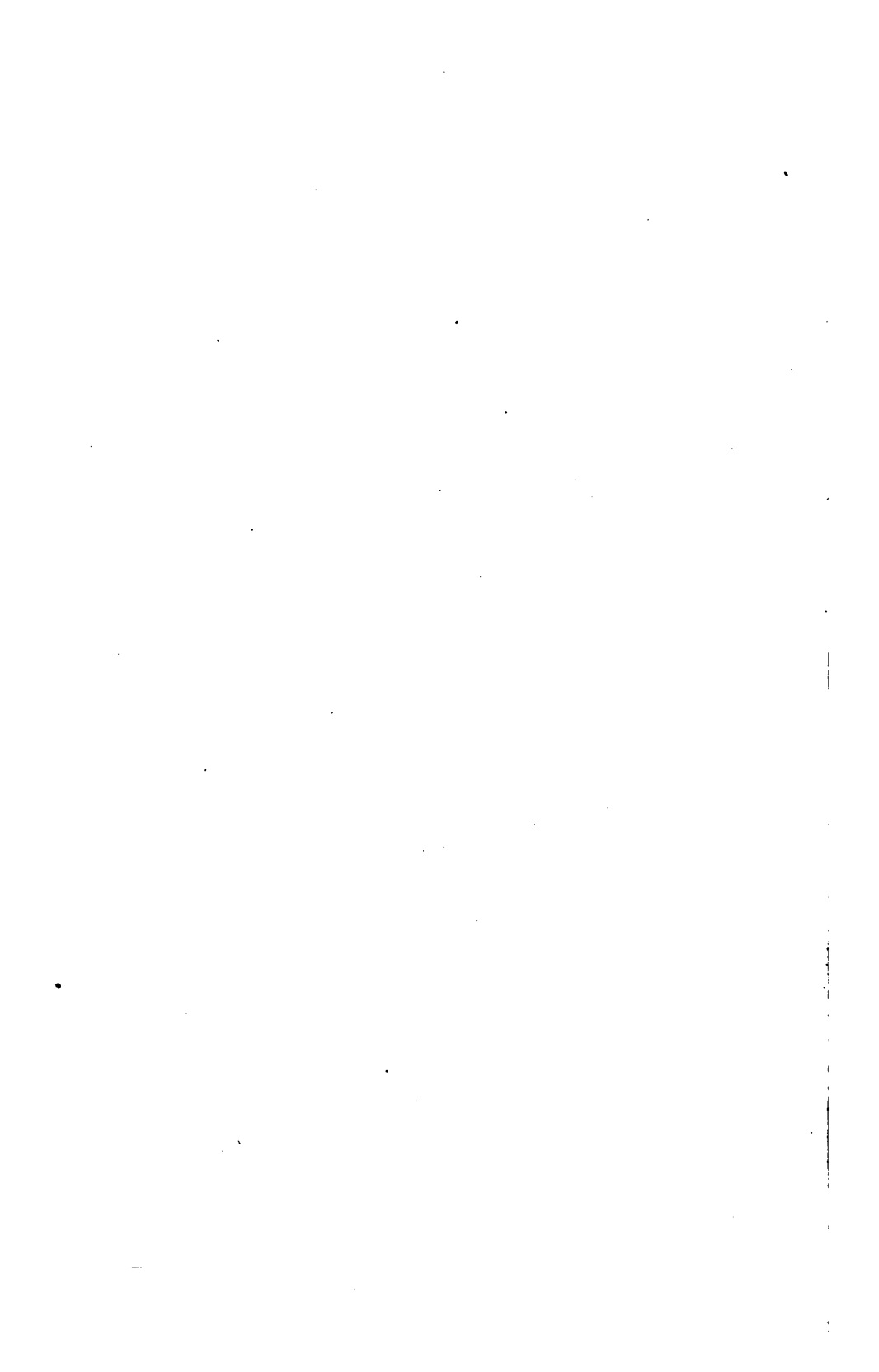
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INTRODUCTION
TO
THE HINDUSTANI LANGUAGE:
IN
THREE PARTS,
VIZ.
A GRAMMAR, VOCABULARY, AND READING LESSONS.

THIRD EDITION, IMPROVED.

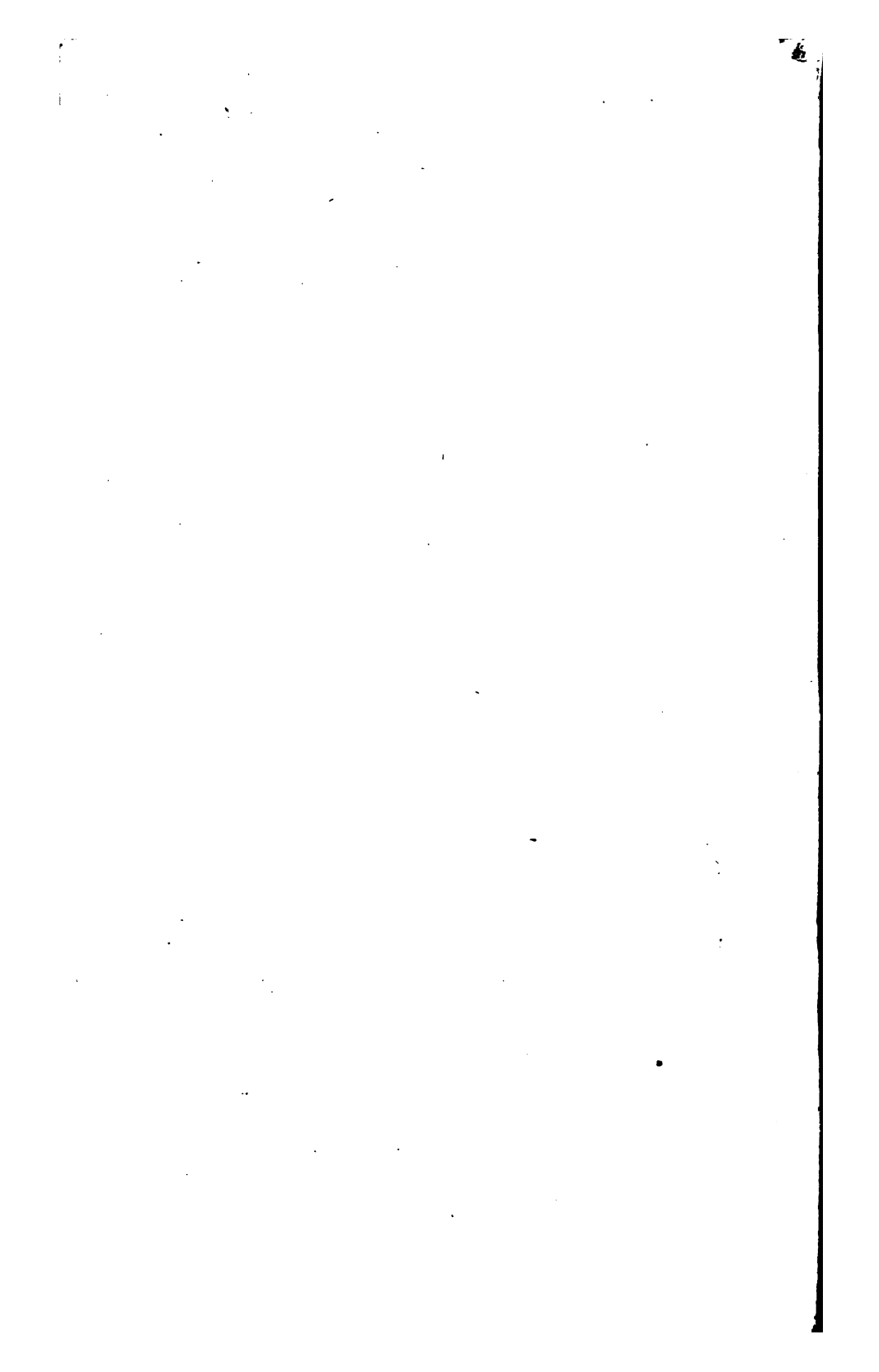
BY
REV. W. YATES,
AUTHOR OF A HINDUSTANI GRAMMAR ON A NEW PLAN, &c.

TRANSFERRED INTO THE ROMAN CHARACTER BY REV. J. THOMAS.

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P R E F A C E.

THE Hindustání language, from the extent to which it is spoken, and from the capacity which it possesses of expressing ideas on any subject with facility, deserves the attention of every European in this country. The design of the present publication is to supply a short and easy introduction to this popular tongue.

It must be observed, that the Hindustání or Urdú differs essentially from the Hindí or Hindúí, the former being derived principally from the Arabic or Persian, and the latter from the Sanskrit. The inflections of both being the same, and the strange admixture of them that frequently obtains, where both are spoken in the same city, have led some to the erroneous conclusion that they are the same language; whereas the Urdú is *peculiar in its application* to the Musalmán population in every part of India, while the Hindúí *applies only* to the Hindus in the Upper Provinces.

The work is divided into three parts, and contains a Grammar, a Vocabulary, and a select assortment of Reading Lessons.

The first part of this volume, though concise, will be found to contain all the important grammatical rules that are to be met with in much larger works. Condensation, perspicuity, and arrangement have been the great objects at which the author has aimed. The Syntax of the different parts of speech has been intermixed with the Etymology, in order to save the multiplying of chapters, and with a view of comprising every thing necessary to be said on one subject in one place, which

is an important advantage, when it can be secured without creating confusion. Both the size and design of the work prevented the introduction of a regular system of Prosody ; this is not considered as a part of Grammar by the Natives, and if included in it, could be studied with profit only by those who are acquainted with the Arabic and Persian languages.

The second part contains a Vocabulary of nouns, adjectives, and verbs. In supplying the list of substantives, an attempt has been made to remove the difficulty arising from their gender, which is confessedly a source of great perplexity to a learner, both in speaking and in writing. It is so, because the gender of the noun affects the final terminations of adjectives, pronouns, and verbs to such an extent, that it is impossible for a person, with certainty in his own mind, to speak or write a single sentence correctly without a knowledge of it. If the substantive is feminine, adjectives ending with a vowel must be changed to agree with it ; as *burá ádmí*, a bad man ; *burí chíx*, a bad thing. If the substantive is feminine, the possessive case of all the pronouns must, like the adjectives, be made to agree with it ; as *merá ghar*, my house ; *merí kitáb*, my book. In like manner the verbs must agree with their nominative case, not only in number and person, but also in gender ; as, *ádmí áttá*, the man comes ; *qurat áttí*, the woman comes. This being the case, it is desirable that some plan should be adopted, by which the learner may be able to distinguish a feminine from a masculine noun. No rules of grammar are found sufficient for this purpose, as may be seen from the confession of the best grammarians. “ Males and females are naturally masculine and feminine, whatever their terminations may be : *ee* (*í*), *t*, *sh*, are in general feminine, while *a* (*á*), *u* (*a* or *ah*), and all the rest, (there being no

neuter in Hindustání,) may be treated as masculine finals, till the scholar learns the reverse from practice, the grammar, and dictionary*." " Rules on the subject of gender are extremely vague in the Hindustání, and practice in the language must be appealed to as the only sure guide†." Committing the subject, however, entirely to practice, leaves the student in a labyrinth for a considerable period, which, to a mind resolved on certainty, is far from being happy. With a view, therefore, to remove this difficulty, a list of the nouns contrary to, or not to be accounted for by rule, has been given in the second part: these being known, all others may be considered as regular, according to the rules of the grammar. To these a list of such regular nouns as occur in the Reading Lessons has been prefixed, by which addition the work is made complete; and it is believed, the first and second parts now contain an explanation of all the words that occur in the third.

The third part consists of Reading Lessons, and is divided into five chapters, each containing a number of sections. The first chapter is a collection of simple sentences, familiar and moral: the second, a selection of short and easy fables: the third, a collection of anecdotes, partly from the Hindí Story-Teller, and partly translated from English: the fourth, a selection of stories from the K̥hirad-Afroz: and the fifth, of argumentative pieces from the Iḵhwán-us Sufá. Care has been taken that all the Reading Lessons should be pure Hindustání, without that admixture of Sanskrit words, which is sometimes admitted; and the chapters have been so arranged, as to rise one above another in difficulty: so that, after being perfectly master of these, the student will be able to proceed to any other work in Hindustání.

* Gilchrist.

† Shakespeare.

The author is sensible, that there are persons in this country who might have executed the task which he has undertaken, in a much better manner; but as their time is chiefly occupied in more important, or more pressing engagements, and as the want of an introductory work of the kind was once felt by himself, and he doubts not is still felt by many others, he thought himself justified in making this attempt, hoping that it might prove useful to such as are commencing the study of the Hindustání language.

Since the printing of the second edition in the Arabic character was commenced, the propriety of writing the Hindustání in the Roman character has been warmly advocated; and a systematic scheme, after the plan of Sir Wm. Jones, adopted for that purpose. The friends of that system having requested me to allow them to put this work into the Roman character, I cheerfully consented; and a third edition of it, in the Romanized form, is now presented to the Public as the result of their labours.

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PART I.

A G R A M M A R.

CHAPTER I.

OF THE LETTERS, &c.

THOSE letters of the Hindustání language, which are of Persian origin, when expressed in the Roman character, will be as follows:—

| <i>Letters.</i> | <i>Names.</i> | <i>Letters.</i> | <i>Names.</i> |
|-----------------|---------------|-----------------|---------------|
| á | álif * | ş | swád |
| b | be | z | zwád |
| p | pe | t̤ | toe |
| t | te | z | zoe |
| ş | se | a, &c. | aign |
| j | jím | gh | ghain |
| ch | che | f | fe |
| h | he | q | qáf |
| kh | khe | k | káf |
| d | dál | g | gáf |
| z | zál | l | lam |
| r | re | m | mím |
| z | ze | n | nún |
| zh | zhe | w | w or v |
| s | sín | h | he |
| sh | shín | y | ye |

In addition to these there are diacritical marks for *a* and *u*, and compounds for *i*, *ú*, *é*, *ai*, *ó*, *au*.

* For the pronunciation of these letters see pages 3, 4, &c.

To the preceding letters from the Persian, the following of Hindu origin are added:—

| <i>Letters.</i> | <i>Names.</i> | <i>Letters.</i> | <i>Names.</i> | <i>Letters.</i> | <i>Names.</i> |
|-----------------|---------------|-----------------|---------------|-----------------|---------------|
| kh | kha | ṭ | ṭa | th | tha |
| gh | gha | ṭh | ṭha | dh | dha |
| chh | chha | ḍ | ḍha | ph | pha |
| jh | jha | ḍh | ḍha | bh | bha |
| r | ra | and perhaps ṇ | | | |

The letters thus obtained from two different sources may be divided into vowels and consonants:

Vowels.

| | | | |
|---|----|------|-------------|
| a | i | u | short |
| á | í | ú | long |
| e | ai | o au | diphthongs. |

Consonants.

| | | | | | | | | | |
|----|-----|----|----|----|----|---|---|---|--------------------|
| k | kh | g | gh | ḡ | ḡh | q | h | ḥ | <i>Gutturals.</i> |
| ch | chh | j | jh | s | h | z | ṛ | ṛ | <i>Palatines.</i> |
| ṭ | ṭh | ḍ | ḍh | | | | | | <i>Linguals.</i> |
| t | ṭ | th | d | dh | s | ṣ | ṣ | ṣ | <i>Dentals.</i> |
| p | ph | f | b | bh | m | | | | <i>Labials.</i> |
| y | r | r | l | v | w | | | | <i>Semivowels.</i> |
| n | n | | | | | | | | <i>Nasals.</i> |

The whole reduced to the order of the English alphabet will stand thus: a á ą ai au b bh ch chh d dh ḍ* ḍh e f g gh ḡ ḡh h ḡ i í j jh k kh ḡh l m n ṇ o p ph q r r s ṣ ṣ sh t th ṭ ṭh u ú v w y z ṛ z ṛ zh.

* Dots are put to distinguish one letter from another; they are applied to those which are of the least frequent occurrence.

That the learner may be able to pronounce the Hindustání language correctly by means of the Roman letters, it will be necessary here to explain the name and power of each letter.

1. *Of the Names and Powers.*

a akár is pronounced like *a* in *above*, *adrift*, *adroit*, &c. and never like *a* in *ale*.

Short *u* as in *but*, would express the sound very well in English, and by many it is so employed; but it cannot be substituted for it without entirely destroying the analogy which exists between it and the next letter.

á ákár is the elongated sound of the preceding letter, and is uniformly pronounced like *a* in *art*, *pardon*, &c.

i ikár has the sound of *i* in *jin*, *begin*, &c.

í íkár is the elongated sound of the preceding, as in the words *antique*, *caprice*, *police*, &c.

u ukár is pronounced like *u* in *bull*, *push*, &c.

ú úkár is the long sound of the preceding, as in the words *pure*, *rule*, *tube*, *secure*, &c.

e ekár is pronounced like the first *e* in *ere*, *where*, *there*, &c. This is the French *é*, as *été*, *bonté*, or *caractère*.

o okár is sounded like *o* in *no*, *note*, *go*, &c.

ai aikár has always the sound of *ai* in *aisle*.

au aukár has the sound of *au* as pronounced on the continent of Europe. It is like *ow* in English in *cow*, *now*, &c.

ā ī ū aign. When a dot is placed under any vowel, it signifies that it is a guttural, and is to be pronounced as far as possible from the throat.

On this arrangement and method of expressing the vowels, a few observations may be offered. If the characters for expressing the long and short vowels are to correspond, as they must do to be systematic, then it is impossible to have a simpler or more exact representation of them than is given in *a ā, i ī, u ū*. Those who reject system for sound, express them by *u ā, i ee, oo, oo*; by which representation the analogy existing between the letters is entirely destroyed, and the sound only preserved. Every scholar must acknowledge, that that representation which unites system and sound is to be preferred to that which sacrifices either: this happy union is completely effected in the case of the vowels *a ā, i ī, u ū*; so that it may be fairly inferred that no improvement can be made upon this representation.

It would be a felicitous circumstance if the same could be said of the diphthongs; but here exists a little discrepancy: *e* and *o*, which in Nágarí and Persian are diphthongs, are represented by single vowels; while *ai* and *au*, which properly represent diphthongs, have no unexceptionable words in the English language to convey their sound; the word *aisle* being irregular. In the diphthongs, therefore, a considerable sacrifice is made both in sound and system. If represented systematically, they would be written *ai ái, au áu*, the first two being composed of *a* and *i*, and the second two of *a* and *u*; by this systematic arrangement the whole of the vowels and diphthongs, ten in number, would be reducible to the three simple elements of *a, i, u*. This would

be a great advantage as to system, but sound is not in its favour. The *ai* would be sounded as it commonly is in English, in *laid, paid, said, &c.* and this would answer very well ; but *au* must be pronounced as in *haut-boy, &c.* which is irregular. The *ái* and *áu* would be sounded almost distinctly as separate vowels. Since therefore it is impossible to find such representatives of the diphthongs as will combine all the advantages of system and sound, we are laid under the necessity of abiding by those which Sir W. Jones and scholars on the continent of Europe have approved and adopted. The *e, o, ai, au,* have at least this advantage, that they express the sounds in the most concise way possible.

2. *Of the Names and Powers of the Consonants.*

- b** **ba** has the regular sound of *b* in such words as *bad, bed, bid, &c.*
- bh** **bha** is the preceding letter aspirated. Each letter must be distinctly pronounced, but both in one breath. The only method of giving a tolerable idea of this in English is to take the last letter of one word and the first letter of the next, and unite them together in one sound, as *hob-house*, or dropping the first syllable *b'house*.
- ch** **cha** has the sound of *ch* in *cheat, church, chin, &c.*
- chh** **chha** is the aspirate of the preceding, as in the two words *church-hill*, or dropping the first part, *ch'hill*.
- d** **da** is a dental, and is pronounced by applying the tongue to the teeth, nearly as in *duke, die, den*.

- dh dha is the aspirate of it, as in *mad-house*, or dropping the first part, *d'house*.
- ḍ ḍa is a palatine, and is pronounced by applying the tongue to the palate or roof of the mouth, as in *dull, cold, bold, &c.*
- dḥ dḥa is the aspirate, as in *cold-hand*, or dropping the first part *d'hand*.
- f fa has the regular sound of *f* in *fit, fair, fancy*.
- g ga has the regular sound of *g* in *get, go, got, dog*.
- gh gha is the aspirate of it, as in *dog-house*, dropping the first part of the word, *g'house*.
- h ha is the light sound of *h*, as in *have, he, &c.*
- ḥ ḥa is the deep guttural sound of *h*, sounded more strongly than *h* in *horse, house, &c.*
- j ja has the regular sound of *j* in *jam, join, &c.*
- jh jha is the aspirate of it; *j* not occurring as a final in English, soft *g*, which is pronounced the same, must be substituted to give the sound as *college-hall*, or omitting the first part, *g'hall*.
- k ka has the regular sound of *k* in *keep, king, kiss*.
- kh kha is the aspirate of it, as *milk-house*, or unitedly *k'house*.
- ḵ ḵh is sounded like *χ* in Greek, or as *ch* in *loch* by the Scotch.
- l la has the regular sound of *l* in *land, lord, lake, &c.*
- m ma has the sound of *m* in *man, mind, me, &c.*
- n na is sounded like *n* in *nap, nape, not*.
- ṇ ṇa is a nasal *n*, like *n* in French *bon*.
- p pa has the regular sound of *p* in *pot, pan, pup, &c.*

- ph pha is the aspirate of it, as *up-hill* or *p'hil*.
- q qa has nearly the same sound as in *quack*, *clique*, *quoit*.
- r ra has the regular sound of *r* in *rain*, *ripe*, *rice*.
- ṛ ṛa has a singing sound, as *r* in the French *eternel*.
- s sa has the regular sound of *s* in *sin*, *see*, *seven*.
- ṣ ṣa is sounded as in the word *ṣahib*, *sir*.
- ś sa is a dental, and sounded like *s* in *hiss*, or by the Arabs like *th* in *though*. Except to mark the kind of *s* used in native characters, the distinction of these three letters *s*, *ṣ*, and *ś* would not be worth preserving.
- sh sha is pronounced as *sh* in *shell*, *shine*, *shave*.
- t ta is a dental, and pronounced by applying the tip of the tongue to the upper teeth, nearly as in *tube*, *tune*, *butter*.
- th tha is the aspirate of it, as *pot-house*, or together *t'house*.
- ṭ ṭa is a palatine, and is pronounced by applying the tongue to the roof of the mouth, nearly as in *tub*, *tin*, *fat*, &c.
- ṭh ṭha is the aspirate of *ṭ*, as *fat-hen*, or unitedly *t'hen*.
- v va has the regular sound of *v* in *vain*, *vale*, *velvet*.
- w wa has the sound of *w* in *way*, *wet*, *win*, &c.
- y ya has the sound of *y* in *you*, *ye*, *year*.
- z za is pronounced like *z* in *zeal*. Of the three remaining *z*'s, *z̤ z̤ z̤*, the same may be remarked as of the three *s*'s above.
- zh zha is pronounced like *z* in *azure*, *razure*, &c.

CHAPTER II.

OF NOUNS.

To nouns belong declension, gender, number, and case.

The declensions in Hindustānī are two.

The genders are two, the masculine and the feminine.

The numbers are two, the singular and the plural.

The cases are eight, the nominative, the genitive or possessive, the instrumental, the dative, the objective or accusative, the ablative, the locative, and the vocative. The dative being always the same as the objective, is not repeated in the declensions.

(1) *Of the Declension of Nouns.*

After various attempts to reduce nouns to one or more regular declensions, according to their final letters, it appeared evidently more simple, and more conformable to the genius of the language, to class them according to their gender, and it is hoped that this classification will remove the obscurity arising from the total want of arrangement.

That the division of nouns into two declensions is not merely artificial, is plain from this, that the *second* declension is distinguished from the *first*, by its gender, by the formation of the nominative cases plural, and by its invariably ending with an immutable letter.

I. DECLENSION.

The first declension, consisting of nouns of the masculine gender, varies according to the final letter of the word, which is either mutable or immutable.

FIRST, MUTABLES.

Substantives ending with *á* and *h* are mutable, and change the *á* and *h* to *e* when inflected in the singular, and drop them in like manner after the nominative case in the plural; as *betá a son*, *bandah a slave*.

| Singular. | Plural. |
|-------------------------------------|----------------------------------|
| N. <i>Betá a son.</i> | <i>Beṭe sons.</i> |
| G. <i>Beṭe ká ke, kí, of a son.</i> | <i>Beṭon ká &c. of sons.</i> |
| I. <i>Beṭe ne by a son.</i> | <i>Beṭon ne by sons.</i> |
| O. <i>Beṭe ko a son, to a son.</i> | <i>Beṭon ko sons, to sons.</i> |
| A. <i>Beṭe se from a son.</i> | <i>Beṭon se from sons.</i> |
| L. <i>Beṭe men in a son.</i> | <i>Beṭon men in sons.</i> |
| V. <i>Ai Beṭe O son.</i> | <i>Ai Beṭo O sons.</i> |

Bandah a slave, is declined in exactly the same manner.

| Singular. | Plural. |
|----------------------------------------|----------------------------------------|
| N. <i>Bandah a slave</i> | N. <i>Bande slaves.</i> |
| G. <i>Bande ká of a slave, &c.</i> | G. <i>Bandon ká of slaves, &c.</i> |

The instrumental and vocative cases being peculiarly applicable to nouns of agency or animate beings, and comparatively seldom used to nouns signifying inanimate things, unless personified, may be omitted in the inflection of all such nouns: thus, *rástá a road*, *dánah grain*, &c. may be declined precisely like the preceding, with the omission of these cases. This remark applies to all inanimate things, whether masculine or feminine, and consequently to both the declensions.

Ḳhudá *God*, ustá *a barber*, umará, *nobles*, bábá or pitá *a father*, peshwá *a leader*, dairýá *a river*, rájá *a king*, dáná *a generous man*, saudá *melancholy*, kabitá *a poet*, gadá *a beggar*, lálá *a teacher*, mullá *a learned man*, and mirzá *a prince*, are exceptions, and neither change nor drop the final ; as sing. nom. Ḳhudá, gen. Ḳhudá ká, &c. plur. nom. Ḳhudá, gen. Ḳhudáon ká, &c.

Nouns ending with *h* preceded by a long vowel, or be two consonants which render it long by position, do not change the *h* in the singular, nor drop it in the plural ; as sháh *a king* : sing. nom. sháh, gen. sháh ká, &c. plur. nom. sháh, gen. sháhon ká, &c. So munh *a mouth*, sing. gen. munh ká, plur. gen. munhon ká.

SECONDLY, IMMUTABLES.

Masculines ending with a consonant or the vowel *i* are immutable, and do not change or drop their final letter when inflected ; as mard, *a man* or *male* ; qází *a judge*.

| Singular. | Plural. |
|--------------------------------|-----------------------------|
| N. Mard <i>a man</i> . | Mard <i>men</i> . |
| G. Mard ká <i>of a man</i> . | Mardon ká <i>of men</i> . |
| I. Mard ne <i>by a man</i> . | Mardon ne <i>by men</i> . |
| O. Mard ko <i>a man</i> . | Mardon ko <i>men</i> . |
| A. Mard se <i>from a man</i> . | Mardon se <i>from men</i> . |
| L. Mard men <i>in a man</i> . | Mardon men <i>in men</i> . |
| V. Ai Mard <i>O man</i> . | Ai Mardo <i>O men</i> . |

Qází *a judge*, ádmí *a man*, and masculines ending with any consonant, are declined like mard ; as,

| Singular. | Plural. |
|--------------------------------------------|-----------------------------------------|
| N. Qází <i>a judge</i> . | N. Qází <i>judges</i> . |
| G. Qází ká &c. <i>of a judge, &c</i> . | G. Qázíon ká <i>of judges, &c</i> . |

Banyán *a trader* is declined like the regular noun **banyá**, but retaining the nasal letter, as **banyen** *ká*, &c.

II. DECLENSION.

The second declension, consisting of nouns of the feminine gender, does not change or drop the last letter of the word, either vowel or consonant ; but simply adds to it the different terminations. It differs however from the inmutables of the first declension in the formation of its nominative cases plural, as **betí** *a daughter*, **aurat** *a woman*.

| Singular. | Plural. |
|--------------------------------------------|------------------------------------------|
| N. Betí <i>a daughter</i> . | Betían <i>daughters</i> . |
| G. Betí <i>ká of a daughter</i> . | Betion <i>ká of daughters</i> . |
| I. Betí <i>ne by a daughter</i> . | Betion <i>ne by daughters</i> . |
| O. Betí <i>ko a daughter</i> . | Betion <i>ko daughters</i> . |
| A. Betí <i>se from a daughter</i> . | Betion <i>se from daughters</i> . |
| L. Betí <i>men in a daughter</i> . | Betion <i>men in daughters</i> . |
| V. Ai Betí <i>O daughter</i> . | Ai Betion <i>O daughters</i> . |

| Singular. | Plural. |
|------------------------------------------|---------------------------------------|
| N. Aurat <i>a woman</i> . | Auraten <i>women</i> . |
| G. Aurat <i>ká of a woman</i> . | Auraton <i>ká of women</i> . |
| I. Aurat <i>ne by a woman</i> . | Auraton <i>ne by women</i> . |
| O. Aurat <i>ko a woman</i> . | Auraton <i>ko women</i> . |
| A. Aurat <i>se from a woman</i> . | Auraton <i>se from women</i> . |
| L. Aurat <i>men in a woman</i> . | Auraton <i>men in women</i> . |
| V. Ai Aurat <i>O woman</i> . | Ai Aurato <i>O women</i> . |

Feminines ending with *i* are declined like **betí** *a daughter*, and all others like **aurat** *a woman* ; consequently feminines ending with *á* or *h* do not change or drop them like masculines. Thus **izá** *pain*, makes

sing. nom. *izá*, gen. *izá ká*, &c. plural nom. *izáen*, gen. *izáon ká*, &c. So *jagah a place*, makes sing. nom. *jagah*, gen. *jagah ká*, &c. plural nom. *jagahen*, gen. *jagahon ká*, &c. Those ending with *iyá* drop the *yá* in the gen. plural, &c. and those preceded by *wá* sometimes add *i*; as *chiriyá a bird*, plural gen. *chirion ká*, &c. *dauwá medicine*, plural gen. *dauwáion ká*, &c.

(2) Of Gender.

The gender of nouns, as far as it can be ascertained by their meaning or termination, will be considered in this place; nouns, the gender of which can be known by no rules, will be enumerated in the second part of this work.

Some nouns are recognized at once from their *meaning* to be masculine or feminine; as *mard a man*, *aurat a woman*; *báp a father*, *má a mother*; *ķhasam a husband*, *joru a wife*; *malik a king*, *malikah a queen*; *bail an ox*, *gáe a cow*.

The Persian words *nar a male*, and *mádah a female*, are sometimes used to distinguish the gender; as *nar gau a bull*, *mádah gau a cow*; *sheri nar a tiger*, *sheri mádah a tigress*.

Nouns ending in *t*, *sh*, and *i* are feminine: as *bát a word*, *talásh search*, *roṭi bread*.

Nouns ending in any other letter besides those above mentioned are masculine; as *bachchá a child*, *pardah a skreen*, *pañw a foot*, *táj a crown*, *sir the head*.

Denominatives, or words descriptive of profession, are masculine; as *kásibí, a weaver*, *kághazí a paper-maker*, *nabí a prophet*, *darvesh a dervise*.

Dissyllables of Arabic origin, beginning with *t* and having *t* before the last consonant, are feminine ; as *tásir* *impression*, *tákír* *delay*, *tádīb* *correction*, *tárikh* *date*, &c. *Távíz* *an amulet*, is a solitary exception.

Some nouns which are feminine in the singular, become masculine when they take the Arabic plural, or *vice versa* ; as *tarf* F. *a side*, *atráf* M. *environs* ; *masjíd* F. *a mosque*, *masájid* M. *mosques* ; *waqt* M. *time*, *auqát* F. *time* ; *walad* M. *a son*, *aulád* F. *offspring*.

All nouns of Sanskrit origin ending with *á* are feminine ; as *kirpá* *favour*, *pujá* *worship*.

Of the letters in the Alphabet, *a, j, s, sh, z, á, gh, f, k, l, m, n*, are masculine, and the rest are feminine.

Compounds are of the same gender as the last word of which they are composed, as *daftar kánah* M. *a book-room or office*, *rustumgáh* F. *a field of battle*.

Feminine nouns are formed from masculine ones by the terminations *í, n*, or *in* ; as *betá* *a son*, *betí* *a daughter* ; *sháhzadah* *a prince*, *sháhzadí* *a princess* ; *dulhá* *a bridegroom*, *dulhan* *a bride* ; *dhobí* *a washerman*, *dhobin* *a washerwoman* ; *banyá* M. *banyáin* F. *a shopkeeper*, &c.

Sometimes *aní* and *ní* are used for the same purpose ; as *mihtar* M. *mihtarání* F. *a sweeper* ; *mor* *a peacock*, *morání* *a peahen* ; *unṭ* M. *unṭní* F. *a camel* ; *bágh* *a tiger*, *bághní* *a tigress*.

A few are irregular in their formation ; as *bháí* *a brother*, *bahin* *a sister* ; *beg* or *khan* *a lord*, *begum* or *khanam* *a lady* ; *rájá* *a king*, *rání* *a queen* ; *randá* (obsolete) *a widower*, *randí* *a widow* ; *sassur* *a father-in-law*,

sās a mother-in law; shāir a poet, shāir or shāirah a poetess; māmū an uncle, māmānī an aunt; bhainsā m. bhains f. a buffalo; chakwā a wild drake, chakaiī a wild duck; gaurā a cock-sparrow, gauriyā a hen-sparrow; hātbī m. hathnī f. an elephant.

(3) Of Number.

The general method of forming the plurals from the singular may be seen in the declensions: it will be necessary therefore in this place to state only the additional methods that are occasionally adopted.

The plural of many masculine nouns being the same as the singular, it is often necessary to add some such words as *sab* all, and *bahut* many, to distinguish the plural, as *ghar* a house, *sab ghar* the houses.

When the noun is preceded by an adjective of number or quantity, the plural termination is often omitted, as *das aurat* ten women, *bahut bāt* many words.

The regular plural termination *on* is used not only with the cases, but with the prepositions when the cases are omitted; as *ghoron par* upon horses.

Nouns derived from the Persian sometimes form the plural by *an* for the masculine, and *ha* or *jāt* for the neuter; as, *sāqī*, *sāqīān* cup-bearers; *sāl*, *sālā* years; *subah*, *subahjāt* provinces.

Nouns derived from the Arabic occasionally take the Arabic plural, for the formation of which no regular rules can be given; as *khāt*, *khutut*, letters; *khābar*, *akhbār* news; *unṣur*, *anāsir* elements; *ālim*, *ulamā* the learned; *nabī*, *ambiyā* prophets; *maujūdah*, *maujūdāt* beings. To these plurals the regular plural is some-

times needlessly added, as from *hukm* is formed *ahkám* and *ahkámōṇ* *ká commands*.

Words of *time* and *number* may take the plural termination *ōṇ* in the nominative plural as well as the other cases ; so *baras*, *barson* *years* ; *din*, *dinoṇ* *days* ; *mahínah*, *mahínoṇ* *months* ; *pahar*, *paharoṇ* *watches* ; *hazár*, *hazároṇ* *thousands*.

Words of two syllables with an initial short vowel followed by *zabar*, drop the *zabar* in the plural number, as *kamar*, *kamreṇ* *the loins*.

(4) *Of Case.*

All the cases are simple in their formation and also in their use, with the exception of the possessive and instrumental ; these being a source of great perplexity to learners, require more particular illustration. The following observations, it is hoped, will simplify this subject, and show the proper application of all the cases.

The nominative occupies the first place in the sentence, and always remains uninflected in the singular.

When two nouns coming together signify the same person or thing, they are put in the same case ; but when they signify a different person or thing, the one governs the other in the possessive case, and *requires that case to agree with it in gender* ; as, *Ahmad uská bhái his brother, Ahmad* ; *ghar ká málík the master of the house* ; *mard kí poshák the man's clothes*.

If the possessive is governed by a noun of the masculine gender *in the nominative case*, *ká* is used ; but if governed by a masculine noun *in any other case*, or by a preposition, *ke* is used ; as *rájá ká naukár the*

king's servant ; rájá ke naukár ko *to the king's servant* ; bádsháh ke beté *the king's sons* ; naukaron ke sáth *with the servants*.

If the possessive is governed by a feminine noun, *kí* is used in all cases ; as rájá *kí* betí *the king's daughter* ; K̐hudá *kí* bāt se *from the word of God*.

The possessive case of nouns generally precedes the word by which it is governed, though it may optionally be put after it ; as shukar *ká* sijdah or sijdah shukar *ká the worship of thanksgiving* ; ghar ke pás or pás ghar ke *near the house*.

The Persian and Arabic forms of the genitive are occasionally used in Hindustání ; as ganje dānīsh *a treasure of wisdom* ; t̐alīb ul ilm *a seeker of knowledge, a student*. Persian words ending with either vowel or consonant take *e* for the sign of the genitive ; as bandāhe K̐hudá *a servant of God* ; hauwāe bahr *air of the sea*.

The sign of the possessive case is often omitted before the prepositions, as kināre pás *to or near the shore* ; nazdík darwāze *near the door*.

Instances sometimes occur in which a genitive case is used in consequence of a noun understood ; as tum uskí suno *hear ye him*, i. e., uskí bāt *his word*.

The adverbs yahān *here*, and wahān *there*, govern the possessive case like nouns or prepositions ; as, sālīb ke yahān jāo *go to the gentleman's here*.

The quality or universality of a thing is expressed by the possessive case ; as, bāre sir *ká* c̐hokrá *a boy with a great head* ; khet *ká* khet *the whole of the field*. Hence also such expressions as, sab *ká* barā *greatest of all* ; sab *ká* sab *all of them*.

The instrumental case is always used instead of the nominative, *before transitive verbs in the perfect tense or its formatives*; the nominative case to the verb follows, and the verb which succeeds, though active in its termination, is passive in its signification; as, *ádmí ne arz kí by the man a request was made, or the man requested*; *aurat ne jawáb diyá by the woman an answer was given, or the woman gave an answer*; *uske betē ne ye bāten sunen by his son these words were heard, or his son heard these words*; *kauwon ne ghonsle banāe the by the crows the nests had been built, or the crows had built their nests how**.

When the nominative follows the instrumental case, or when instead of a nominative a dative case follows, the verb is used impersonally, and is always of the third person singular masculine; as, *bádsháh ne kahá it was said by the king, or the king said*; *aurat ne kahá the woman said*; *mardon ne auraton ko mára it was beaten to the women by the men, or the men beat the women*.

It is not uncommon for both the above forms to occur even in the same sentence; as, *unhun ne bádsháh kí madaḥ o ganá kí, aur kahá they praised and commended their king, and said, &c.*

If the verb is not transitive, or being transitive, if it is not used in the perfect, &c. the construction is different: the nominative case is placed first, the objective next, and the verb last; as *málik apne naukar ko*

* In the above instances *kí* agrees with *arz* as its nominative; *diyá* agrees with *jawáb*, *sunen* agrees with *bāten*, and *bande the* agrees with *ghonsle*; and this being granted, which it is supposed no one can deny, there is no possible way of accounting for the other words grammatically but by considering them as Instrumental cases.

mártá thá *the master was beating his servant*; sab ín-sán ápná martabah bayán karengé *all men will relate their own greatness*.

The dative case is like the objective in form, and often connected with it; hence when by this position the termination *ko* would occur twice in succession, the *ko* of the objective is omitted, and that of the dative only retained; as, yih laṛkí hamko do *give this girl to me*; wuh qaziyeko faisal kar degá *he will put an end to the dispute*.

In nouns signifying inanimate things, the objective termination is often omitted, and the nominative form used; as, rástá taiyár karo *prepare the way*; wuh tumhen sub chízen degá *he will give you all the things*.

When the objective termination of a noun governed by an active verb is omitted, the influence which its presence would have on the word in regimen with it, is lost, and it becomes a nominative, not only in its form, but in its government too; as, báp beṭe ká ghar banátá hai *the father is building his son's house*; but with *ko* thus, báp beṭe ke ghar ko banátá hai.

When a postposition*, or another word is understood after a noun, and it is not governed by an active verb, the preceding genitive case, &c. are affected the same as if it were expressed; as, apne beṭe ke ghar gayá, *he went to his son's house*; understand men after ghar. Ab-ke koshish karungá *now I will seek*; understand waqt men *time*.

* For the sake of distinction, we call those postpositions which always succeed the noun, and those prepositions which often precede as well as follow.

The ablative and locative cases, like the objective, generally precede the verb by which they are governed; as, *we sab is kám se báz áye they all turned away from this business; usne ápne peṭ ko laṛíṛ ghosht se bhará he filled himself with sweet meat; mere sir men dard hai I have a pain in my head; wuh us mulk men gayá he is gone to that country.*

The ablative termination is also used with undeclinable words, and frequently both the locative and ablative terminations are used at the same time; as, *wuh ápne ghoṛe par se girá he fell from off his horse; un ádmíon men se ek ne kahá one of the men said.*

When two or more nouns succeed each other, the terminations which form the cases are commonly applied only to the last; as *usne bahut sí arz o iltimás ke bád kahá he, after exceedingly much praying and beseeching, said; burhápe ke sabab merí ankhoṇ, kánoṇ, aur hauwás men khalal á gayá hy my eyes, ears, and senses have become injured through old age.*

To conclude these remarks on the cases, we may add as a general rule, that conjunctions connect the same cases; prepositions govern the possessive case; and an interjection is generally used before the vocative case of nouns; as, *ai zamáne tere sáth kitná fitná o fasád hai time, how much perfidy and wickedness are with thee!*

CHAPTER III.

OF ADJECTIVES.

(1) Adjectives generally precede their substantives, and if they end with *á*, undergo a change similar to that of nouns in the genitive case, to agree with the word which they qualify in gender; as, *achchhá larḱá a good boy*, *achchhe larḱe ke sáth with a good boy*, *achchhí good larḱí a good girl*.

Adjectives of Arabic and Persian origin, ending with *á* or *ah*, particularly compound words, are not inflected; as, *pársá aurat a chaste woman*, *sháyistah mizáj ká of a good disposition*.

jab we zawanah me The following are some of the principal common ones which follow this rule; viz. those ending with *sá* and *ánah*, together with *judá separate*, *rándah rejected*, *sádah plain*, *qmdah exalted*, *gandah fetid*, *mándah tired*, *ḱhorindah gluttonous*, *sharmindah ashamed*, *aliḱidah separate*, *kamínah mean*, *bechárah helpless*, *nákárah bad*, *nadídah not seen*, *ḱarámzádah base born*, *ek sálah annual*, *do sálah biennial*.

In Persian words, if the adjective follows the noun, according to the idiom of that language*, *e* is added to the noun; as, *marde nek a good man*.

If adjectives, ending with a vowel, are separated from the noun which they qualify, and united with the verb, they undergo no change; as *uske munḱ ko kálá karo blacken his face*.

* In this instance, the construction of the adjective and noun is the same as of two nouns—see page 16.

Adjectives, ending with a consonant, do not undergo any change; as, *pák ádmí a pure man*, *pák aurat a pure woman*, *pák chíz a pure thing*.

There are a few adjectives of Arabic origin which form their feminines by *ah*; as, *kámil M. kámilah F. perfect*, *khaffí'f M. khaffí'fah F. contemptible*.

Adjectives do sometimes, but very seldom, take the plural form; they never admit of the cases being added, unless they are used substantively, or after the substantive; as, *rátén bháreán heavy nights*, *baghair kirdár nek ke without virtuous conduct*, *unhon ne us ko fâidah tamám se báz rakhá they deprived him of all the advantage*.

If an adjective qualifies two or more nouns of the masculine and feminine gender, it is used in the masculine form; but if the nouns are the names of inanimate things, it generally agrees with that to which it stands nearest; as, *usne betē betī ko muá dekhkar kahá he seeing his son and daughter dead, said, &c.* *kapre básan aur kitāben bahut achchhī haiñ the clothes, plates, and books are very good*.

The adjectives are simple in their government; those which require *of* or *to* after them in English, for the most part govern the possessive case; and those which require *with* or *by*, the ablative, and most others the locative; as, *qatl ke láiq worthy of death*; *misl daryá ke like or like to a river*; *laṛáí se rází pleased with war*; *adálat se mulzim convicted or condemned by the court*; *ʿaqlmandí men sab se ziyádah greater than all in wisdom*; *mashwarat men dāná wise in counsel*.

(2) In Hindustání, adjectives do not admit of comparison by any regular inflections; the comparative degree is expressed by the ablative case of the noun, &c. and the superlative by prefixing another word to the adjective; as, *ṣulḥ jang se behtar hai* *peace is better than war*; *yih sab se kharáb hai* *this is worse than all*; *bará kharáb laṛká* *a very bad boy*; *niháyat buri jaghah* *a very bad place*.

The Persian comparative formed by affixing *tar*, and the Arabic by prefixing *a*, are frequently used; as, *badtar worse*, *behtar better*, *buzurgtar greater*; *aẓlam more unjust*, *aḥsan more virtuous*.

The word is sometimes doubled to express the superlative degree; as, *achchhá achchhá* *very good*; but the words most commonly used for this purpose are *aur more*, *bará great*, *bahut much*, *ḥad beyond bounds*, *ziyadah more*, *niháyat extremely*, *sá most, very*.

The particle *sá* is frequently used to express comparison or intensity, and when so used, is inflected like adjectives ending with *á*; as, *attár sá ho tu aur luharon kí bhaṭṭi sá naho* *be like perfume, and not like the furnace of the blacksmith*; *thoṛa sá páni le áo* *bring a little water*; *báhut se hathyar wahán* *there were many arms there*.

When the comparison made by *sá* alludes to one thing out of many, it governs the possessive case; as, *tumbará bhí unhí ká sá jism hai* *you have a body like theirs*; *uská sá ádmí ham ne nahín dekhá* *we never saw a man like him*.

(3) Numerical adjectives are not inflected; as, *bárah ádmí* *twelve men*, *bárah ádmí ke sáth* *with twelve men*.

The ordinals are formed from the cardinals* after four, by adding *wán* to them ; as, *pahlá first*, *dusrá second*, *tísrá third*, *chauthá fourth*, *páñchwán fifth*, *chhathá* or *chāṭhthwán sixth*, *sáthwán seventh*, *áṭhwán eighth*, *nuwán ninth*, *daswán tenth*, &c. When these words qualify nouns of the feminine gender, the *án* is changed into *in*, as *pañchwán m. páñchwín f.*

The aggregate or collective numbers used are *ganḍah a four*, *gáhi a five*, *bísí a score*, *chálísí a forty*, *sai-kaṛá a hundred*, *hazár a thousand*, *lákḥ a hundred thousand*, *kaṛoṛ ten million*. These are often used in the plural form, while the noun connected with them is in the singular ; as, *wuh hazáron ján kandaní se halák húa he perished with a thousand agonies*.

Fractional numbers are expressed by *páo a quarter*, *adhá a half*, *pawn three-quarters*, *sawá one and a quarter*, *ḍerh one and a half*, *aṛhái two and a half*. In compounds, *sawá adds one quarter* to the number, *sáṛhe one half* ; *pawne decreases one quarter* ; as *sawá tín 3¼*, *sáṛhe tín 3½*, *pawne chár 3¾*, &c.

Distributives are formed by doubling the number ; as, *do do two by two*.

A doubtful number is expressed by adding *ek* to the numeral ; as, *ádmí das ek about ten men*.

To signify *fold*, *chand* or *guná* are added to numerals ; as, *do chand two-fold*, *das guná ten-fold*.

Figures are expressed by the following signs : 1, २ 2, ३ 3, ४ 4, ५ 5, ६ 6, ७ 7, ८ 8, ९ 9, १० 10, &c.

* For the cardinals see the Vocabulary.

CHAPTER IV.

OF PRONOUNS.

Pronouns are of four kinds, the personal, the relative, the interrogative, and the adjective pronouns.

(1) *Personal Pronouns.*

FIRST PERSON.

Main I.

| Singular. | Plural. |
|--------------------------------------|--------------------------------------|
| N. Main <i>I.</i> | Ham <i>we.</i> |
| G. Merá, mere, merí, <i>of me.</i> | Hamárá, humáre hamárá, <i>of us.</i> |
| I. Main ne <i>by me.</i> | Ham ne <i>by us.</i> |
| O. D. Mujhko, mujheme, <i>to me.</i> | Hamko, hamen <i>us, to us.</i> |
| A. Mujh se <i>from me.</i> | Ham se <i>from us.</i> |
| L. Mujh men <i>in me.</i> | Ham men <i>in us.</i> |

SECOND PERSON.

Tu Thou.

| Singular. | Plural. |
|----------------------------------------|-----------------------------------------------|
| N. Tu <i>thou.</i> | Tum <i>you.</i> |
| G. Terá, tere, terí <i>of thee.</i> | Tumhárá, tumháre, } <i>of you.</i> tumhárá |
| I. Tu ne <i>by thee.</i> | Tum ne <i>by you.</i> |
| O. Tujhko, tujhe <i>thee, to thee.</i> | Tumko, tumhen <i>you, to you</i> |
| A. Tujh se <i>from thee.</i> | Tum se <i>from you.</i> |
| L. Tujh men <i>in thee.</i> | Tum men <i>in you.</i> |

THIRD PERSON.

Wuh or Wo He, She, It.

| Singular. | Plural. |
|-------------------------------------|--------------------------------------|
| N. Wuh <i>he.</i> | We <i>they.</i> |
| G. Uská, ke, kí <i>his, of him.</i> | Unká, ke, kí <i>theirs, of them.</i> |
| I. Us ne <i>by him.</i> | Un ne, unhon ne <i>by them.</i> |
| O. Usko, use <i>him, to him.</i> | Unko, unhen <i>them, to them.</i> |
| A. Us se <i>from him.</i> | Un se <i>from them.</i> |
| L. Us men <i>in him.</i> | Un men <i>in them.</i> |

When an inferior speaks of himself, instead of main *I*, the first personal pronoun, he uses some such word as, *ghulām slave*, *bandah servant*, *ājiz poor creature*, &c. and when he addresses his superior, instead of the second personal pronoun, he uses some such term as, *śāhib master*, *khudāwand lord*, *hazrat worship*; as, *ghulām hāzīr hai*, *śāhib kā hukm kyā hai* *the slave is present, what are the master's orders?* In like manner, when one friend addresses another in respectful terms, he uses instead of the first personal pronoun, the words *dostdār your friend*, or *khair-khwāh your well-wisher*, or some such epithet.

The pronoun *tu thou*, when used in addresses to God, is considered respectful; but when applied to men, it is generally reckoned disrespectful.

No distinction is made in the third person *wuh he*, on account of gender; but in this respect it corresponds with the first and second persons. The language has but two genders, and all the personal pronouns may be masculine or feminine.

The plural number of all the pronouns is frequently used instead of the singular, much in the same manner as *you* is in English. When *h* or *hon* is added in the oblique cases, the word must be understood as having a plural meaning; as, *tumh se* or *tumhon se from you*. *Log people*, is used with the pronouns in conversation, to distinguish the real from the apparent plural; as *ham log we*, *tum log you*, *we log they*.

The cases of the pronouns are used in the same way as those of the nouns* ; *tujhe*, *mujhe*, and *us*, with their plurals *tum*, *ham* and *un* are often employed instead of their possessive cases, and often like adjectives ; as, *mujh par on me*, *tujh kane near you*, *us makán men in that place*, &c.

The honorific pronoun *áp self, thyself*, &c. is commonly adopted instead of the second personal pronoun to express respect, and is thus declined :

- N. *Ap self.*
- G. *Ap ká, ke, kí of self.*
- I. *Ap ne by self.*
- O. *Ap ko self, to self.*
- A. *Ap se from self.*
- L. *Ap men in self.*

The word *áp* is often employed emphatically with the other pronouns ; as, *main áp I myself*, *tu áp thou thyself*. The Persian word *khúd self*, is used in like manner.

The pronoun *áp* with *as* added to it, in the locative case, is used in a plural and reciprocal sense ; as, *ápas men among themselves*. *We ápas men qaziyah karte hain they are quarrelling among themselves*.

(2) Relative Pronouns.

The relative pronoun in Hindustaní is generally attended with its corresponding relative, which is thence called the correlative.

* See Section IV. of the Nouns.

THE RELATIVE.

Jo *Who*.

| Singular. | Plural. |
|----------------------------------------------------|-------------------------------------------------|
| N. Jo <i>who</i> . | Jo <i>who</i> . |
| G. Jis <i>ká</i> , <i>ke</i> , <i>kí of whom</i> . | Jin <i>ká</i> , <i>ke</i> , <i>kí of whom</i> . |
| I. Jis <i>ne by whom</i> . | Jin <i>ne by whom</i> . |
| O. Jis <i>ko, jise whom, to whom</i> . | Jin <i>ko, jinheñ whom, to whom</i> . |
| A. Jis <i>se from whom</i> . | Jin <i>se from whom</i> . |
| L. Jis <i>men in whom</i> . | Jin <i>men in whom</i> . |

THE CORRELATIVE.

So *He, She, It*.

| Singular. | Plural. |
|--------------------------------------------------------|---------------------------------------------------------|
| N. So <i>he</i> . | So <i>they</i> . |
| G. Tis <i>ká</i> , <i>ke</i> , <i>kí his, of him</i> . | Tin <i>ká</i> , <i>ke</i> , <i>kí theirs, of them</i> . |
| I. Tis <i>ne by him</i> . | Tin <i>ne by them</i> . |
| O. Tis <i>ko him, to him</i> . | Tin <i>ko them, to them</i> . |
| A. Tis <i>se from him</i> . | Tin <i>se from them</i> . |
| L. Tis <i>men in him</i> . | Tin <i>men in them</i> . |

In English the correlative stands first, and the relative immediately follows; as, *he who, that which*: in Hindustání it is just the opposite; the relative generally stands in the former part of the sentence, and the correlative in the latter; as, *jo bad kám karegá so sazá páwegá who does evil, he will suffer*, i. e. *he who does evil will suffer*; *ákhir jo main andeshah kartá thá so húa at length which I suspected that happened*, i. e. *at length that which I suspected happened*.

The above, which is the regular order, may be, and frequently is, inverted, and the personal pronoun used instead of the correlative; as, *dáná wuh hai jo laṛái se parhez kare*; or, *jo laṛái se parhez kare wuh dáná hai he is a wise man who abstains from war*.

The relative, like the personal pronouns, are often used adjectively, as in this sentence ; jis ádmí ko wuh piyár kartá hai use kuchh degá *he will give something to the man whom he loves.*

The relative and correlative are sometimes compounded ; as, jis tisne kahá hai *whosoever has said (it) ;* jis ká tis ká hai *whose soever (it) is.*

(3) Interrogative Pronouns.

The interrogative pronouns are two : kaun *who*, and kyá *which* or *what*? The former is applied chiefly to persons, and the latter to things.

Kaun *Who* ?

| Singular. | Plural. |
|----------------------------------|------------------------------------|
| N. Kaun <i>who</i> . | Kaun <i>who</i> . |
| G. Kis ká, ke, kí <i>whose</i> . | Kin ká, ke, kí <i>whose</i> . |
| I. Kis ne <i>by whom</i> . | Kin ne, kinhon ne <i>by whom</i> . |
| O. Kis ko, kise <i>to whom</i> . | Kin ko, kenhen <i>to whom</i> . |
| A. Kis se <i>from whom</i> . | Kin se <i>from whom</i> . |
| L. Kis men <i>in whom</i> . | Kin men <i>in whom</i> . |

Kyá *Which* or *What* ?

- N. & O. Kyá, *which* or *what* ?
 G. Káhe ká, ke, kí *of what* ?
 D. Káhe ko *to* or *for what* ?
 A. Káhe se *from what* ?
 L. Káhe men *in what* ?

In negative sentences, the interrogative is substituted for the relative, as in this example ; wuh kaun hai ham nahín jánte haiñ *we know not who he is.*

Kaun when used adjectively may be applied to things, and *kyá* as an exclamation may be applied to persons ; as, tum kis chíz ko cháhate ho *what thing do you want* ?
 kyá chor *what a thief* !

Kyá is sometimes used as a conjunction ; as, kyá Hindu kyá Musalmán *whether Hindu or Musalmán* ; kyá bāgh kyá khet men *whether in the garden or the field*.

The compounds formed by the interrogative pronouns are, aur kaun *who else ?* aur kyá *what else ?* kaun sá *what*, and kiskis *which ?* expressive of variety or number.

(4) *Adjective Pronouns.*

These are of three kinds : the possessive, the demonstrative, and the indefinite.

THE POSSESSIVE.

The possessive apná *my, thy, his, her, our, your, their*, is inflected like an adjective ending in *á*, and is always substituted for the possessive cases of the pronouns, when they refer to the same person as the nom. or inst. case of the verb ; as, Kḥudá ne apne faẓl aur iḥsán se ham ko banáyá. *God of his own goodness and kindness created us*. If a different person is intended, the possessive cases are used ; as, usne unká kám kiýá *he did their work*.

THE DEMONSTRATIVE.

These are yih *this* and wuh *that*.

Yih *This*.

| | Singular. |
|----|-----------------------------------|
| N. | Yih <i>this</i> . |
| G. | Is ká, ke, kí <i>of this</i> . |
| I. | Is ne <i>by this</i> . |
| O. | Is ko, ise <i>this, to this</i> . |
| A. | Is se <i>from this</i> . |
| L. | Is men <i>in this</i> . |

| | Plural. |
|----|------------------------------------|
| Ye | <i>these</i> . |
| In | ká, ke, kí <i>of these</i> . |
| In | ne, inhon ne <i>by these</i> . |
| In | ko, inhen <i>these, to these</i> . |
| In | se <i>from these</i> . |
| In | men <i>in these</i> . |

Wuh *that*, is inflected the same when a demonstrative as when a personal pronoun*.

As adjective pronouns, *yih* and *wuh* agree in number with their substantives; thus, *yih bát this word*, *ye báten these words*, *wuh beṭā that son*, *we beṭe those sons*.

Sometimes the singular is applied to an Arabic plural; as, *yih atwár these customs*.

In the oblique cases *is* and *us* are adopted for the singular, and *in* and *un* for the plural: *is jahán men in this world*, *us jahán men in that world*, or *a future state*, *in kámon se from these works*, *un kámon se from those works*.

Yih this, and *wuh that*, are often used objectively without the addition of the objective case; as, *yih karo do this*, *jo kuchh tum mángoge, main wuhí kar-ungá whatever you ask that I will do*. If these sentences are taken elliptically, the pronouns may be considered as used adjectively, some such word as *kám* or *chíz* being understood; as, *yih kám karo do this work*, *jo kuchh chíz whatever thing*, &c.

THE INDEFINITE.

The indefinite pronouns are *ek one*; *dusrá another*, *dono or donon both*; *aur other*; (more;) *ghair other* (different); *bāze certain*; *bahut many*; *sab all*; *har each*; *falánah a certain one*; *kai some, many*; *koí any one, some one*; *kuchh any thing, something*; *kítná or kittá how many?* *jítná or jittá as many*; *itná or ittá so many*. They are all regular in their inflections,

* See Section I. page 27.

with the exception of *koí any*, and *kuchh some*, which are thus declined:

Koí Any, or Some one.

| Singular. | Plural. |
|---------------------------------------|--------------------------------|
| N. <i>Koí any one.</i> | <i>Koí any.</i> |
| G. <i>Kisí ká, ke, kí of any one.</i> | <i>Kiní ká, ke, kí of any.</i> |
| I. <i>Kisí ne by any one.</i> | <i>Kiní ne by any.</i> |
| O. <i>Kisí ko any one.</i> | <i>Kiní ko any, to any.</i> |
| A. <i>Kisí se from any one.</i> | <i>Kiní se from any.</i> |
| L. <i>Kisí men in any one.</i> | <i>Kiní men in any.</i> |

Kuchh Some or Any thing.

| Singular. | Plural. |
|-----------------------------------------|---------------------------------|
| N. <i>Kuchh something.</i> | <i>Kuchh some.</i> |
| G. <i>Kisú ká, ke, kí of something.</i> | <i>Kinú ká, ke, kí of some.</i> |
| I. <i>Kisú ne by something.</i> | <i>Kinú ne by some.</i> |
| O. <i>Kisú ko something.</i> | <i>Kinú ko some, to some.</i> |
| A. <i>Kisú se from something.</i> | <i>Kinú se from some.</i> |
| L. <i>Kisú men in something.</i> | <i>Kinú men in some.</i> |

When not used adjectively, *koí* is generally applied to persons and *kuchh* to things; as, *koí haí is any one (there)? kuchh mat karo don't do any thing.* When used adjectively, the application is indefinite; as, *yih kisí kám ká hai is this of any work or use? wuh kuchh kám ká hai is that of some work or use? ek one* is often put after *dusrá another*, to express opposition of idea, and connected with it to express reciprocity; as, *ek to khátá haí dusrá pítá hai the one indeed is eating and the other is drinking; tum kyú ek dusre se qaziyah karte ho why are you quarrelling with one another?*

The compound adjective pronouns of the indefinite kind are *ek aur*, *aur ek* or *dusrá ek another*, *ek koí some*



one, dusrá koí or dusrá kuchh some other, ek nah ek one or other, aur koí some one else, aur kuchh something else, aur sab the rest, báze koí or báze aur some others, bahut ek many a one, bahut kuchh much, bahut aur many more, sab koí or har koí every one, sab kuchh or har kuchh every thing, sab ek, har ek, har kis every one, koí ek whichever, koí aur some other, jo koí whoever, jo kuchh whatever, koí nah koí some one or other, kuchh ek or kuchh kuchh somewhat, kuchh aur some more, kuchh nah kuchh some thing or other.

These compounds when inflected follow the simple forms ; as, N. jo koí P. jis kisé ká, &c. N. jo kuchh P. jis kisé ká, &c.

CHAPTER V.

OF VERBS.

Verbs are of two kinds, transitive and intransitive, or, as they are commonly called, active and neuter. They are all, with scarcely any exceptions, perfectly regular, and therefore need no further subdivision.

As in English *to* is prefixed to the verb in the infinitive mood, so in Hindustání *ná* is affixed, but does not form a constituent part of the root ; the word divested of this affix, is to be considered as the root. Thus the root of *jáná to go*, is *já* ; of *honá to be*, *ho* ; of *karná to do*, *kar* ; and of *márná to beat*, *már*, &c.

To verbs belong conjugation, voice, mood, tense, gender, number, and person.

There is only one conjugation, and every transitive verb may be conjugated after the example of *márná to beat*.

There are two voices, the active and the passive.

The moods are five, the indicative, the imperative, the potential, the subjunctive, and the infinitive.

The tenses are seven, the present, the present definite, the imperfect, the perfect, the perfect definite, the pluperfect, and the future.

The genders of verbs, like those of nouns, are two, the masculine and the feminine. The masculine singular is formed by *á*, and the feminine by *í* ; the masculine plural by *e*, and the feminine by *ín* or *íán*. Any other termination may be masculine or feminine ; thus, *wuh hai* may mean *he is* or *she is*. When two or more feminine plurals occur in succession, the termina-

tion n is most frequently applied only to the last ; as, we máre játe hain *they are being beaten*, instead of we máre játen hain.

The numbers of verbs are two, the singular and the plural, and in each number there are three persons, corresponding with the personal pronouns.

When one verb is employed to assist in the conjugation of another, it is called an auxiliary ; the words employed for this purpose are thá *was*, honá *to be*, jáná *to go*, and karná *to do*.

Thá *Was*, is thus inflected :

| Singular. | Plural. |
|-----------------------------|-----------------------------|
| 1. Main thá <i>I was.</i> | 1. Ham the <i>we were.</i> |
| 2. Tu thá <i>thou wast.</i> | 2. Tum the <i>you were.</i> |
| 3. Wuh thá <i>he was.</i> | 3. We the <i>they were.</i> |

Feminine singular, main thí, &c. plural, ham thín &c.

The verb honá, *to be* or *become*, which is extensively used both as a principal and auxiliary verb, is conjugated in the following manner :

INDICATIVE MOOD.

Present Tense.

Am.

| Singular. | Plural. |
|-----------------------------|-----------------------------|
| 1. Main hotá <i>I am.</i> | 1. Ham hote <i>we are.</i> |
| 2. Tu hotá <i>thou art.</i> | 2. Tum hote <i>you are.</i> |
| 3. Wuh hotá <i>he is.</i> | 3. We hote <i>they are.</i> |
| Fem. hotí | Hotín |

Present Definite.

Now am.

| Singular. | Plural. |
|-------------------------------------|--------------------------------------|
| 1. Main hotá hún <i>I now am.</i> | 1. Ham hote hain <i>we now are.</i> |
| 2. Tu hotá hai <i>thou now art.</i> | 2. Tum hote ho <i>you now are.</i> |
| 3. Wuh hotá hai <i>he now is.</i> | 3. We hote hain <i>they now are.</i> |

Fem. hotí throughout ; the other the same as the masculine.

*Imperfect.**Then was.*

| Singular. | Plural. |
|---------------------------------------|---------------------------------------|
| 1. Main hotá thá <i>I then was.</i> | 1. Ham hote the <i>we then were.</i> |
| 2. Tu hotá thá <i>thou then wast.</i> | 2. Tum hote the <i>you then were.</i> |
| 3. Wuh hotá thá <i>he then was.</i> | 3. We hote the <i>they then were.</i> |
| Fem. Hotí thí. | Hotí thín. |

*Perfect.**Was.*

| Singular. | Plural. |
|-----------------------------|-----------------------------|
| 1. Main húa <i>I was.</i> | 1. Ham húa <i>we were.</i> |
| 2. Tu húa <i>thou wast.</i> | 2. Tum húa <i>you were.</i> |
| 3. Wuh húa <i>he was.</i> | 3. We húa <i>they were.</i> |
| Fem. húí. | Húín. |

*Perfect Definite.**Have been.*

| Singular. | Plural. |
|--------------------------------------|---------------------------------------|
| 2. Main húa hun <i>I have been.</i> | 1. Ham húa hain <i>we have been.</i> |
| 1. Tu húa hai <i>thou hast been.</i> | 2. Tum húa ho <i>you have been.</i> |
| 3. Wuh húa hai <i>he has been.</i> | 3. We húa hain <i>they have been.</i> |

Fem. húí &c. like the present definite.

*Pluperfect.**Had been.*

| Singular. | Plural. |
|---------------------------------------|-------------------------------------|
| 1. Main húa thá <i>I had been.</i> | 1. Ham húa the <i>we had been.</i> |
| 2. Tu húa thá <i>thou hadst been.</i> | 2. Tum húa the <i>you had been.</i> |
| 3. Wuh húa thá <i>he had been.</i> | 3. We húa the <i>they had been.</i> |
| Fem. húí thí. | Húí thín. |

*Future.**Shall or will be.*

| Singular. | Plural. |
|---------------------------------------------------------|---------------------------------------------|
| 1. Main hoúngá <i>I shall or will be.</i> | 1. Ham howenge <i>we shall or will be.</i> |
| 2. Tu howegá <i>thou shalt or wilt be.</i> | 2. Tum hóuge <i>you shall or will be.</i> |
| 3. Wuh howegá <i>he shall or will be.</i> | 3. We howenge <i>they shall or will be.</i> |
| Fem. Hoúngí, &c. | Howengí, &c. |
| The u and w may be omitted throughout; thus, hongá, &c. | |

IMPERATIVE MOOD.

Common.

| Singular. | Plural. |
|--------------------------------|---------------------------------|
| 1. Main hoún <i>let me be.</i> | 1. Ham howen <i>let us be.</i> |
| 2. Tu ho <i>be thou.</i> | 2. Tum hoo <i>be ye.</i> |
| 3. Wuh howe <i>let him be.</i> | 3. We howen <i>let them be.</i> |

Honorific.

Ho jiye *he or one should be.* Ho jiyo *he, you, or they should be.*

POTENTIAL MOOD.

May, might, should, or would be.

| Singular. | Plural. |
|----------------------------------------|----------------------------------------|
| 1. Main hoún or hún <i>I may be.</i> | 1. Ham howen or hon <i>we may be.</i> |
| 2. Tu howe or ho <i>thou mayst be.</i> | 2. Tum hoo <i>you may be.</i> |
| 3. Wuh howe or ho <i>he may be.</i> | 3. We howen or hon <i>they may be.</i> |

SUBJUNCTIVE MOOD.

Be, were, had been.

| Singular. | Plural. |
|------------------------------------|------------------------------------|
| 1. Agar main hotá <i>if I be.</i> | 1. Agar ham hote <i>if we be.</i> |
| 2. Agar tu hotá <i>if thou be.</i> | 2. Agar tum hote <i>if you be.</i> |
| 3. Agar wuh hotá <i>if he be.</i> | 3. Agar we hote <i>if they be.</i> |
| Fem. hotí. | Hotín. |

INFINITIVE MOOD.

Uninflected.

Honá,

Inflected.

Hone to be.

PARTICIPLES.

Singular, or Uninflected.

Inflected, or Plural.

Present.

Hotá, or hotá húa,

Hote, or hote húa being.

Perfect.

Húa.

Húe been.

PAST INDEFINITE.

Ho, ho ke, ho kar, ho kar ke, ho kar kar *having been.*

PARADIGM

Of a Regular Transitive Verb, in the Active Voice.

Márná To Beat.

INDICATIVE MOOD.

*Present Tense.**Beat.*

Singular.

Plural.

1. Main mártá *I beat.*1. Ham márté *we beat.*2. Tu mártá *thou beatest.*2. Tum márté *ye beat.*3. Wuh mártá *he beats.*3. We márté *they beat.*

Fem. Mártí.

Mártín or mártián.

*Present Definite.**Am beating.*

Singular.

Plural.

1. Main mártá hún *I am beating.*1. Ham márté hain *we are beating.*2. Tu mártá hai *thou art beating.*2. Tum márté ho *you are beating.*3. Wuh mártá hai *he is beating.*3. We márté hain *they are beating.*The feminine *mártí* throughout, therest the same as the masculine.

*It is only in
past. tense
of next. verbs
that "Hun"
loses its own
sense of "be"
& takes that
of "have"*

*Hun added
to pres. part
makes the
present tense.
& then has its
own sense of be
pres. part, rarely
used by itself for
the pres. tense*

*Imperfect.**Was beating.**Singular.*

1. Main mártá thá *I was beating.*
2. Tu mártá thá *thou wast beating.*
3. Wuh mártá thá *he was beating.*

Fem. Mártí thí.

Plural.

1. Ham márté the *we were beating.*
 2. Tum márté the *you were beating.*
 3. We márté the *they were beating.*
- Mártí thín.

*He would have been not
jahān ne use nā jānā*

*Perfect.**Beat.**Singular.*

1. Main ne mārā *I beat.*
2. Tu ne mārā *thou didst beat.*
3. Us ne mārā *he did beat.*

Fem. Mārí.

Plural.

1. *Ham ne mārā *we beat.*
 2. Tum ne mārā *ye beat.*
 3. Un ne mārā *they beat.*
- Mārín.

*Perfect Definite.**Have beaten.**Singular.*

1. Main ne mārā hai *I have beaten.*
2. Tu ne mārā hai *thou hadst beaten.*
3. Us ne mārā hai *he has beaten.*

Fem. Mārí.

Plural.

1. Ham ne mārā hai *we have beaten.*
 2. Tum ne mārā hai *you have beaten.*
 3. Un ne mārā hai *they have beaten.*
- Mārí haín.

*He has been
beaten by me
or absol. main ne
us ne mārā
gagā hai
So that in
an active verb
hai being passive
of "beaten" is*

* In this and the two following tenses *mārā* is changed to *māre* if a masculine plural precedes in connection with the instrumental case. See Chap. II. Sec. (4) p. 17.

OF VERBS.

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*There was a man sent by God
ek mark khuda ne bhejā hū
thā. or bhejā thā
or bhejā gayā thā*

Pluperfect.

Had beaten.

Singular.

1. Main ne mārā thā *I had beaten.*
 2. Tu ne mārā thā *thou hadst beaten.*
 3. Us ne mārā thā *he had beaten.*
- Fem. Mārī thī.

Plural.

1. Ham ne mārā thā *we had beaten.* *He was beaten by me or about main ne us mārā*
 2. Tum ne mārā thā *you had beaten.*
 3. Un ne mārā thā *they had beaten.* *so that in the future sense "was"*
- Mārī thīn.

Future.

Shall or will beat.

Singular.

1. Main mārūngā *I shall or will beat.*
2. Tu māregā *thou shalt or will beat.*
3. Wuh māregā *he shall or will beat.*

Plural.

1. Ham mārengē *we shall or will beat.* *main mārā jāngā*
2. Tum māroge *you shall or will beat.*
3. We mārengē *they shall or will beat.*

Fem. mārūngī, &c. changing the final *ā* and *e* to *ī* throughout.

IMPERATIVE MOOD.

Common.

Singular.

1. Main mārūn *let me beat.*
2. Tu mār *beat thou.*
3. Wuh mārē *let him beat.*

Plural.

1. Ham mārēn *let us beat.*
2. Tum māro *beat ye or you.*
3. We mārēn *let them beat.*

Respectful.

Mārye *he, or one should beat.*

Māryo *he, you, or they should beat.*

POTENTIAL MOOD.

May, might, should or would beat.

Singular.

1. Main mārūn *I may beat.*
2. Tu märe *thou mayst beat.*
3. Wuh märe *he may beat.*

Plural.

1. Ham mären *we may beat.*
2. Tum máro *you may beat.*
3. We mären *they may beat.*

SUBJUNCTIVE MOOD.

Beat or had beat.

Singular.

- agar main marte if I beat*
jata if
be beaten
1. Agar main marta *if I beat.*
 2. Agar tu marta *if thou beat.*
 3. Agar wuh marta *if he beat.*
- Fem. marti.

Plural.

1. Agar ham marte *if we beat.*
 2. Agar tum marte *if ye beat.*
 3. Agar we marte *if they beat.*
- Martin or martian.

INFINITIVE MOOD.

Uninflected.

Marna to beat.

Inflected.

Marne to beat.

PARTICIPLES.

Present.

Singular, or Uninflected.

Marta or marta hua,

Inflected, or Plural.

Marte or marte hue beaten.

Perfect.

Mara or mara hua,

Mare or mare hue beaten.

Past Indefinite.

Mar, mare, mar ke, mar kar, mar kar ke, mar kar kar *having beaten.*

The intransitive verbs are conjugated in the same manner as the preceding, with the exception of the perfect tense and its formatives, viz. the perfect definite and pluperfect.

PARADIGM

Of a Regular Intransitive verb, in the Active Voice.

Chalná To move, To go.

INDICATIVE MOOD.

Present Tense.

Move.

| Singular. | Plural. |
|----------------------------------|--------------------------------|
| 1. Main chaltá <i>I move.</i> | 1. Ham chalte <i>we move.</i> |
| 2. Tu chaltá <i>thou movest.</i> | 2. Tum chalte <i>ye move.</i> |
| 3. Wuh chaltá <i>he moves.</i> | 3. We chalte <i>they move.</i> |
| Fem. chaltí. | Chaltín or chaltíán. |

Present Definite.

Am moving.

| Singular. | Plural. |
|------------------------------------------|-------------------------------------------|
| 1. Main chaltá hun <i>I am moving.</i> | 1. Ham chalte hain <i>we are moving.</i> |
| 2. Tu chaltá hai <i>thou art moving.</i> | 2. Tum chalte ho <i>you are moving.</i> |
| 3. Wuh chaltá hai <i>he is moving.</i> | 3. We chalte hain <i>they are moving.</i> |

The feminine chaltí in the singular and the plural.

Imperfect.

Was moving.

| Singular. | Plural. |
|-------------------------------------------|-------------------------------------------|
| 1. Main chaltá thá <i>I was moving.</i> | 1. Ham chalte the <i>we were moving.</i> |
| 2. Tu chaltá thá <i>thou wast moving.</i> | 2. Tum chalte the <i>ye were moving.</i> |
| 3. Wuh chaltá thá <i>he was moving.</i> | 3. We chalte the <i>they were moving.</i> |
| Fem. chaltí thí. | Chaltí thíp. |

*Perfect.
Moved.*

| Singular. | Plural. |
|----------------------------|-------------------------|
| 1. Main chalá I moved. | 1. Ham chale we moved. |
| 2. Tu chalá thou movedst. | 2. Tum chale you moved. |
| 3. Wuh chalá he moved. | 3. We chale they moved. |
| Fem. Chalí. | Chaliṇ or chaliṇ. |

*Perfect Definite.
Have moved.*

| Singular. | Plural. |
|----------------------------------|-----------------------------------|
| 1. Main chalá hun I have moved. | 1. Ham chale hain we have moved. |
| 2. Tuchalá hai thou hast moved. | 2. Tum chale ho you have moved. |
| 3. Wuh chalá hai he has moved. | 3. We chale hain they have moved. |

Fem. chali in singular and plural.

*Pluperfect.
Had moved.*

| Singular. | Plural. |
|-------------------------------------|---------------------------------|
| 1. Main chalá thá I had moved. | 1. Ham chale the we had moved. |
| 2. Tu chalá thá thou hadst moved. | 2. Tum chale the you had moved. |
| 3. Wuh chalá thá he had moved. | 3. We chale the they had moved. |
| Fem. Chalí thi. | Chalí thin. |

Future.

Shall or will move.

| Singular. | Plural. |
|-----------------------------------------|-----------------------------------------|
| 1. Main chalúngá I shall or will move. | 1. Ham chalenge we shall or will move. |
| 2. Tu chalegá thou shalt or wilt move. | 2. Tum chaloge you shall or will move. |
| 3. Wuh chalegá he shall or will move. | 3. We chalonge they shall or will move. |

Fem. chalúngi &c. changing a and e to í throughout.

So that in
sent. with
"I have moved"
no prep. sense
has (i.e. it)
no sense (I am)
but only
I have
had a sense?

IMPERATIVE MOOD.

*Common.**Move.*

Singular.

1. Main chalún *let me move.*
2. Tu chal *move thou.*
3. Wuh chale *let him move.*

Plural.

1. Ham chalen *let us move.*
2. Tum chalo *move ye or you.*
3. We chalen *let them move.*

The feminine and the masculine both alike.

RESPECTFUL.

| | |
|--------------------------------------|---------------------------------------------|
| Chalye <i>he or one should move.</i> | Chalyo <i>he, you, or they should move.</i> |
|--------------------------------------|---------------------------------------------|

POTENTIAL MOOD.

May, might, should, or would move.

Singular.

1. Main chalún *I may move.*
2. Tu chale *thou mayest move.*
3. Wuh chale *he may move.*

Plural.

1. Ham chalen *we may move.*
2. Tum chalo *you may move.*
3. We chalen *they may move.*

SUBJUNCTIVE MOOD.

Move, Had moved.

Singular.

1. Agar main chaltá *if I move.*
2. Agar tu chaltá *if thou move.*
3. Agar wuh chaltá *if he move.*

Fem. chaltí.

Plural.

1. Agar ham chalte *if we move.*
2. Agar tum chalte *if you move.*
3. Agar we chalte *if they move.*

Chaltín or chaltíán.

INDICATIVE MOOD.

Uninflected.

Chalná *to move.*

Inflected.

Chalne *to move.*

PARTICIPLES.

Present.

Singular and Uninflected.

Chaltá, chaltá húa.

Inflected or Plural.

Chalte, chalte húa.

Perfect.

Chalá, chalá huá, | Chale, chale húa *moved.*

Indefinite.

Chal, chale, chalke, chal kar, chal karke, chal karkar *having moved.*

PARADIGM

Of a Regular Verb, in the Passive Voice.

Mará jáná, To be beaten.

INDICATIVE MOOD.

*Present Tense.**Am beaten.*

| Singular. | Plural. |
|-----------------------------------------|-----------------------------------------|
| 1. Main mará játa <i>I am beaten.</i> | 1. Ham máre játe <i>we are beaten.</i> |
| 2. Tu mará játa <i>thou art beaten.</i> | 2. Tum máre játe <i>you are beaten.</i> |
| 3. Wuh mará játa <i>he is beaten.</i> | 3. We máre játe <i>they are beaten.</i> |
| Fem. marí játi. | Máre játin. |

*Present Definite.**Am being beaten.*

| Singular. | Plural. |
|---------------------------------------------------|----------------------------------------------------|
| 1. Main mará játa hún <i>I am being beaten.</i> | 1. Ham máre játe hain <i>we are being beaten.</i> |
| 2. Tu mará játa hai <i>thou art being beaten.</i> | 2. Tum máre játe ho <i>you are being beaten.</i> |
| 3. Wuh mará játa hai <i>he is being beaten.</i> | 3. We máre játe hain <i>they are being beaten.</i> |

Fem. marí játi throughout; the rest the same.

*Imperfect.**Was then beaten.*

| Singular. | Plural. |
|---------------------------------------------------|---------------------------------------------------|
| 1. Main mára játáthá <i>I was then beaten.</i> | 1. Ham máre játe the <i>we were then beaten.</i> |
| 2. Tu mára játá thá <i>thou wast then beaten.</i> | 2. Tum máre játe the <i>you were then beaten.</i> |
| 3. Wuh mára játá thá <i>he was then beaten.</i> | 3. We máre játe the <i>they were then beaten.</i> |
| Fem. mári játí thí. | Mári játí thín. |

*Perfect.**Was beaten.*

| Singular. | Plural. |
|------------------------------------------|-----------------------------------------|
| 1. Main mára gayá <i>I was beaten.</i> | 1. Ham máre gae <i>we were beaten.</i> |
| 2. Tu mára gayá <i>thou wast beaten.</i> | 2. Tum máre gae <i>you were beaten.</i> |
| 3. Wuh mára gayá <i>he was beaten.</i> | 3. We máre gae <i>they were beaten.</i> |
| Fem. mári gayí. | Mári gayín. |

*Perfect Definite.**Have been beaten.*

| Singular. | Plural. |
|---------------------------------------------------|----------------------------------------------------|
| 1. Main mára gayá hup <i>I have been beaten.</i> | 1. Ham máre gaye hain <i>we have been beaten.</i> |
| 2. Tu mára gayá hai <i>thou hast been beaten.</i> | 2. Tum máre gaye ho <i>you have been beaten.</i> |
| 3. Wuh mára gayá hai <i>he has been beaten.</i> | 3. We máre gaye hain <i>they have been beaten.</i> |

Fem. mári gayí in both numbers.

*Pluperfect.**Had been beaten.*

| Singular. | Plural. |
|----------------------------------------------------|--------------------------------------------------|
| 1. Main mára gayá thá <i>I had been beaten.</i> | 1. Ham máre gaye the <i>we had been beaten.</i> |
| 2. Tu mára gayá thá <i>thou hadst been beaten.</i> | 2. Tum máre gaye the <i>you had been beaten.</i> |
| 3. Wuh mára gayá thá <i>he had been beaten.</i> | 3. We mára gaye the <i>they had been beaten.</i> |
| Fem. mári gayí thí. | Mári gayí thín. |

*Future.**Shall or will be beaten.*

| Singular. | Plural. |
|--------------------------------------------------------|---------------------------------------------------------|
| 1. Main mára jáúngá <i>I shall or will be beaten.</i> | 1. Ham máre jáwenge <i>we shall or will be beaten.</i> |
| 2. Tu mára jáwegá <i>thou shalt or wilt be beaten.</i> | 2. Tum máre jáoge <i>you shall or will be beaten.</i> |
| 3. Wuh mára jáwegá <i>he shall or will be beaten.</i> | 3. We máre jáwenge <i>they shall or will be beaten.</i> |
| Fem. mári jáúngí, &c. | |

IMPERATIVE MOOD.

Common.

| Singular. | Plural. |
|--------------------------------------------|---------------------------------------------|
| 1. Main mára jáún <i>let me be beaten.</i> | 1. Ham máre jáwén <i>let us be beaten.</i> |
| 2. Tu mára já <i>be thou beaten.</i> | 2. Tum máre jáo <i>be ye beaten.</i> |
| 3. Wuh mára jáwe <i>let him be beaten.</i> | 3. We máre jáwén <i>let them be beaten.</i> |

Respectful.

| | |
|----------------------------------------------|-----------------------------------------------------|
| Máre jáye <i>he or one should be beaten.</i> | Máre jáyo <i>he, you, or they should be beaten.</i> |
|----------------------------------------------|-----------------------------------------------------|

POTENTIAL MOOD.

May, might, should or would be beaten.

| Singular. | Plural. |
|----------------------------------------------|---------------------------------------------|
| 1. Main márá jáún <i>I may be beaten.</i> | 1. Ham máre jáweŋ <i>we may be beaten.</i> |
| 2. Tu márá jáwe <i>thou mayst be beaten.</i> | 2. Tum máre jáo <i>you may be beaten.</i> |
| 3. Wuh márá jáwe <i>he may be beaten.</i> | 3. We máre jáweŋ <i>they may be beaten.</i> |

Fem. mání &c.

SUBJUNCTIVE MOOD.

Be beaten or had been beaten.

| Singular. | Plural. |
|------------------------------------------------|------------------------------------------------|
| 1. Agar main márá játa <i>if I be beaten.</i> | 1. Agar ham máre játe <i>if we be beaten.</i> |
| 2. Agar tu márá játa <i>if thou be beaten.</i> | 2. Agar tum máre játe <i>if you be beaten.</i> |
| 3. Agar wuh márá játa <i>if he be beaten.</i> | 3. Agar we máre játe <i>if they be beaten.</i> |
| Fem. mání játi. | Mání játiŋ. |

INFINITIVE MOOD.

| Uninflected. | Inflected. |
|--------------|--------------------------------|
| Mára jáná, | Mára jáne <i>to be beaten.</i> |

PARTICIPLES.

Present.

| Singular or Uninflected. | Inflected or Plural. |
|------------------------------------|--------------------------------------------------------|
| Mára játa <i>or</i> márá játa húá, | Mára játe <i>or</i> máre játe húe <i>being beaten.</i> |

Perfect.

| | |
|------------------------------------|-------------------------------------------------------|
| Mára gayá <i>or</i> márá gayá húá, | Mára gaye <i>or</i> máre gaye húe <i>been beaten.</i> |
|------------------------------------|-------------------------------------------------------|

The present definite is generally used to express the precise point of time when the action takes place ; it is sometimes used with an indefinite and future signification ; as, wuh ghar jātá hai *he is (now) going home* ; main jald kháná látá hún *I am bringing (shall bring) the dinner quickly*.

The imperfect tense represents the action as taking place at a particular time past ; as, sab us ke farmán bardár the *all were (then) obedient to him*.

To prevent mistakes in the use of thá *was*, and húa *was*, which are generally translated by the same word into English, and which in many cases appear to be synonymous in their application, it is necessary to pay particular attention to the following rule ; thá is used in reference to simple existence at a distant time or particular place, while húa is applied to time or circumstances less remote in the sense of *become* ; as, us mulk men ek pádsháh thá *there was a king in that country* ; wuh hairán húa *he was (became) confounded*.

The perfect is like the past tense in English when applied indefinitely ; as, tum ne likhá *you wrote*, which though indefinite as to time, conveys the idea of a complete or perfect action.

The perfect, in addition to its common acceptation, is sometimes used with a present, and sometimes with a future meaning ; as, jo wuh milí, to hamári ján rahí ; nahín, to gayí *if she is found, then my life remains ; if not, then it is gone*. Jo boyá so kátá *what he sows that he reaps*. Pání láo *bring the water*. Láyá khudáwand *I have brought it, sir, (meaning I will bring it immediately)*.

It is sometimes applied in an idiomatical manner ; as, *húa to húa if it be so, why be it so.*

dena *di. b.* *ki.* Monosyllables ending in *á* or *o* take *y* before the *á* of the perfect, and change it to *e* before any other vowels ; as, *láná to bring* ; perfect singular *láyá* ; ? fem. *lâe*. *Boná to sow* ; perf. sing. *boyá* ; plu. *boe* ; fem. *boí*.

Dissyllables having a consonant before *ná*, and a penultimate short vowel followed by *a*, drop the *a* when the *á* of the perfect or any vowel follows ; as, *lipatná to cling to* ; perf. *liptá*. *Samajhná to understand* ; perf. *samjhá* ; fut. *samjhegá*.

The perfect definite answers to the perfect tense in English ; but is sometimes used with adverbs of time in a manner that it cannot be in English ; as, *main ne kháyá hái I have eaten* ; *main kal wahán gayá hún I have gone there yesterday, for I went there yesterday.*

The pluperfect tense corresponds with the pluperfect in English, and represents a thing not only as past, but as prior to some other event ; as, *us ke pahunchne ke áge main ne khat likhá thá I had written my letter before he arrived.*

The future definite, or, as it is called by Grammarians, the Paulo-post-futurum, is expressed by *cháhná to desire*, with the past participle of the verb ; as, *wuh mará cháhtá hai he is about to die, or will soon die.* There are also other ways of expressing the same idea ; as, *wuh marne par hai, or wuh marne wálá hai.*

Roots ending in *á* or *o* take or omit *we* in the future ; as, *jáná to go*, fut. *jágá, jáwegá*. *Honá to be*, fut. *hogá, howegá, hoegá*. The *e* of the roots *dená*

and lená is dropped before ú; as dúngá I will give, lúngá I will take.

The imperative mood is confined in its application chiefly to the second persons singular and plural. The honorific form is often used impersonally; as, *chup rah be silent, idhar áo come hither, ham ko muáf kijye pardon me.*

The adverb *mat* is applicable to the imperative mood alone, *na* or *nah* is applied to it in common with the other modes, *nahín* is never used with it; as *mat bhu-lyo, or bhu-lyo mat don't forget, aisá na kar don't do so.*

The imperative mood is sometimes used idiomatically, as in the following expressions: *ho to ho perhaps it is, or it must be, áo to áo come if you mean to come, na khá to mat khá don't eat if you don't like.*

The potential mood implies possibility, liberty, or obligation; as *áj jo kuchh ho sake wuhí karo whatever it is possible to do to-day, that do; hamen ummed hai kih yih kám saranjám howe our hope is that this business may be brought to a conclusion; jo bádsháh elchí kisé jagah bheje cháhye kih wuh apne qaum men sab se dáná áur zabánáwar ho if a king sends an ambassador to any place, it is desirable that he should be the wisest and the most eloquent man of his race.*

The conjunctions kih and tákih that, agar and jo if, agarchih although, jab tak until, and mabádá lest, generally require the potential mood after them; as, agar main cháhún kih jab tak main áún wuh thahre to tujhe kyá if I desire that he should stay till I come, what is it to thee?

When the power of doing a thing is designed to be expressed, the verb *sakná to be able*, is used in all its

parts, with the root or infinitive mood of the principal verb ; as, wuh já nahín saktá hai, *or* wuh jáne nahín saktá hai *he cannot go.*

Obligation or necessity is commonly expressed by ye instead of the regular *e* of the potential mood ; as, tum ko wahán jáná cháhye *you must go there* ; is ráz maḳḳfī ko kisī dāná se kahye *one (or we) must tell this profound secret to some wise man.*

The verb honá *to be*, and other intransitive verbs, are also employed to express the same idea ; as, tum ko jáná hai *must you go ?* tum ko jáná hogá *you must go*, tum ko likhne hogá *you must write*, tum se likhá jaegá *must you write ?*

The future tense may be used definitely or indefinitely with respect to time, and it admits of no distinction for *shall* and *will* ; as, wuh áwegá *he will come*, ham kal jáwenge *we shall go to-morrow.*

In respectful language the future is often employed instead of the imperative mood ; it is also occasionally employed for the potential mood ; as, śáhib ináyat karke mujhe ek kitáb denge, *have the kindness, Sir, to give me a book.* Main samajhtá hún kih jo kuchh we kahte hain ḥasad se hogá *I am thinking that what they say may be from envy.*

The second future, or future *completive*, is formed by connecting the word chukná *to finish*, with the root of the verb ; as, main khá chukúngá *I shall have eaten.* Wuh khá chukeyá *he will have eaten, &c.*

When a future act is designed to be expressed *doubtfully*, the present participle of the verb is used with

the future tense or potential mood of the verb *to be*; as, main mártá húngá or hún *perhaps I may beat*.

A more distant future of the same nature is expressed by the perfect participle with the verb *to be*; as, main márâ gaya húngá or hún *perhaps I shall have been beaten*.

The subjunctive mood, as in English, represents a thing under a condition or supposition; it is in form the same as the present tense of the indicative mood, but is distinguished from it in being generally preceded by *agar* or *jo if*, and followed by *to then*; as, *agar wuh átá, to kuchh nuqşán nah hotá if he had come, then there would have been no loss*; *jo main kahtá to meri bát na suntá if I had spoken he would not have regarded, or if I should speak he would not regard*. نقصان

The conjunction is frequently omitted in the former or latter part of the sentence, and sometimes in both; as, *agar main játá to use khúb mártá, or main játá to use khúb mártá had I gone I would have beaten him soundly*; *main hotá ghorá chhuṭne na pátá had I been present the horse would not have escaped*.

To express the subjunctive mood in a more remote manner, the past participle of the principal verb is used with the subjunctive form of the verb *to be*; as, *agar main ne pinjrá kholá hotá, wuh ur na játá? if I had opened the cage, would it not have flown?* The other forms of the subjunctive are the same as the indicative; as in these examples: *jo main púchhtá thá wuh jawáb detá thá had I asked, he would have answered*; *agar main púchhúngá to wuh jawáb degá if I ask, he will answer*.

The infinitive mood is employed to express a thing in an unlimited manner, without any particular reference to number, person, or time; as, main bolne nahín saktá *I cannot say*; we shor karne lage they began to make a noise.

When the infinitive is applied as a nominative case, ná is used; when it is governed by another word, ne; and often when it governs a feminine noun, ní; as, sunná nahín miśl dekhne kí *hearing is not like seeing*, ham ko jáne do permit us to go, nashtar par unglí rakhní mashkil hai *it is hard to put one's finger on a lancet*.

The infinitive is often used elliptically for the imperative; as, hargiz qasm na kháná *swear not at all*. Wahán mat jáná *don't go there*, or *you must not go there*, (understand hogá).

The infinitive is also frequently employed as a verbal noun; and with ká, ko, &c. added as a gerund; thus, uská jáná munásib hai *his departure is proper*; intiqám lene ká yihí waqt hai *this is the time of or for taking revenge*; wuh ghar dekhne ko áyá or wuh ghar dekhne ke wáste áyá *he has come to see the house*.

The present and perfect participles, when they allude to time, agree in gender with the noun which they qualify; but when they are employed to describe the state of the agent or object of the verb, they are used only in the inflected form; as, chirágh jaltá rahá *the lamp remained burning*; wuh játí rahí *she remained or continued going*; we rang barang kí posháken pahne húe náchtí thín *they having put on various coloured garments, were dancing*; main ne ghore par sawár hote usko dekhá *I saw him mounted on a horse*.

*Panch mahine
tak apne room
chhipa ke rahi
she remained
hiding herself for
5 months*

*aurat
yeh bat
sunte hai*

*chalte
hue on
war going*

The present participle is doubled, to express the continuation or frequency of the act ; as, hamará kám hote hote nah húa *our work being and being was not*, i. e. *continuing to be done was not completed*.

The present and perfect participles connected with other words are often applied adverbially ; as, şubah hote *when it was morning* ; şám hote *when it was evening* ; mere rahte *while I remain* ; jinke dekhe *at the sight of whom* ; biná samjhe *without understanding* ; dete waqt *at the time of giving*. itni
rat
saye
then it
was so late

The past indefinite participle, by connecting the members of a sentence, saves the use of conjunctions ; it commonly agrees with the agent, sometimes with the object of the verb ; as, áj wahán jákar hamári kitáb lekar phir áo *going there to-day, and bringing my book, return* ; is kám men jaldí karke mujhe yih pashemání búí hai *this disgrace has come upon me (through) making haste in this business*.

We shall close these observations with a few general rules on the concord and government of the verbs.

A verb must agree with its nominative case in gender, number, and person ; as, wuh kahtá hai *he is speaking*, yih khabar pahunchí hai *this news has arrived*, we gae hain *they have gone*.

When several nouns of different genders occur in a sentence, the verb takes the masculine plural in preference to the feminine ; as, uske má báp bhái tinoñ uskí shádí kí fikr men the *his father, mother, and brother were all three meditating the accomplishment of his marriage* ; uske háthi, úñţ, gáři láde játe hain *his elephant, camel, and carriage are loaded*.

Two nouns in the singular number, coupled by a copulative conjunction, take a verb in the singular number agreeing with the one to which it stands nearest ; as, *abhí bail aur ghorá pahunchá hai the bullock and horse have just now arrived* ; *ákhir kár fareb ká zillat o ruswái hai the end of deceit is ruin and infamy*.

A number of inanimate things, taken collectively, may have a singular verb, whilst one rational being spoken of with respect may have a plural ; as, *usne sau rúpiyah diyá by him a hundred rupees were given* ; *áp kahán tashríf lejáte hain where are you going ?* *bádsháh yih denge the king will give this* ; *munásib nahín kih jahán panáh ájizí karen it is not proper that your majesty should submit*.

Sometimes a verb singular agrees with an infinitive mood or member of a sentence for its nominative case ; as in the following example : *dunyá ke wáste bahut mih-nat karná filwáqí ziyádah daurná hai ná chíz par to do much for this world is in fact much-ado about nothing*.

Sometimes a verb plural is used without a nominative case, some such word as *they* or *men* being understood ; as in this example : *ek talwár se saikron ko máрте hain men kill thousands with one sword*.

When two different persons occur in a sentence, the verb agrees with the first person in preference to the second, and with the second in preference to the third ; as, *ham tum jáwenge we and you will go* ; *tum we jáoge you and they will go*.

In quoting any phrase, or relating any circumstance, the pronouns are not changed, as in English, but are given as they were stated or spoken at the time ; as, *usne*

kahá, kih main nah jáungá, *he said, 'I will not go.'*
In English it would be, *he said he would not go.*

In negative sentences the nominative case commonly agrees with the verb understood; as, zulm terí shán ke láiq nahín *cruelly (is) not becoming your dignity.* ظلم

The verb *to be*, and verbs of naming or calling, may have two nominative cases before them; as, wuh sardár hai, *he is the chief*, wuh Sikandar kahlátá hai, *he is called Alexander.*

Active or transitive verbs govern the objective case; as, usko mere pás láo, *bring him to me*; main usko tarbiyat karúngá, *I will educate him.* The preposition taín with the genitive is often used in conversation after active verbs instead of the objective case; as, us-ke munh ke taín dekho, *see his face.* The genitive too without the preposition is often used instead of the objective before a compound verb; as, is bát kí yád rakho *remember this word.*

Causal verbs, verbs of clothing, giving, &c. may be considered as governing two accusative cases, or the accusative and the dative, both being alike; as, larke-ko kháná khilákar ghar jáo, *having given the child food go home*; use yih kaprá pahnáo, *put on him these clothes*; usko ek rupiyah do, *give him a rupee.*

Some neuter verbs, as áná *to come*, banná *to become*, to fit, bháná *to suit*, parná *to fall*, pahunchná *to arrive*, phabná *to become*, cháhna *to be desirable*, rahná *to remain*, sújhná *to appear*, lagná *to unite*, milná *to meet*, and honá *to be*, govern the dative case, and are frequently used impersonally; as, mujhe rahm átá hai, *I feel compassion*; mujhe is bát men shubhah hai, *I*

have some doubt in this matter; hamko cháhye kih wa-hán jáwen, it is desirable that we should go there.

Verbs meaning *to sell* or implying *gain* have háth (*hand*) connected with them; as, tumne kiske háth bechá hai, *to whom have you sold it?* Wuh kám bahut miḥnat se háth áyá, *that point was gained with great difficulty; us ká ek phúl toḥfah háth áyá he gained a flower as his prize.*

Verbs which in English require *with, from, or by*, after them, govern the ablative, and those which require *in, within, into*, the locative case; as, bihtar yih hai, kih uskí dostí ke wasíle se dushmanon ke háth se chhúṭún, *this is better, that by means of his friendship I should escape from the hand of the enemies; wuh ápne ghar men jákar dil men sochne lagá going into his house he began to think within himself.*

Verbs of fear and caution require the ablative case; as, sháyad wuh tum se ḍartá hai, *perhaps he is afraid of you.*

CHAPTER VI.

Of Indeclinable Words.

(1) ADVERBS.

The following are some of the principal adverbs, arranged according to the subjects of time, place, &c.

Of Time.

Ab *now.*

Ab tab *presently.*

Ab talak *till now.*

Aj *to-day.*

Akhir *at last.*

Al hál *at this time, presently.*

Ek bár, ek dafah *once, one time.*

Bárbár, bárhá *often.*

Báre *once.*

Bilfel *immediately.*

Parson *two days ago.*

Phir *again.*

Tá to, *until.*

Tab *to then.*

Tab talak *till then, so long.*

Tarson *three days ago.*

Tak, talak *up to, until.*

Wahín *exactly then.*

Jab, jiswaqt *when, since.*

Jab tak *whilst.*

Jab ká tab *at the time when.*

Jab kabhí *whenever.*

Jab na tab *perpetually.*

Jaldí, turt *quickly, soon.*

Jonhín *exactly when.*

Jyon jyon *at what time.*

Tyon tyon *at that time.*

Roz roz, *daily.*

[ing.

Sawere, tarke *early in the morn-*

Shabá shab *by night.*

Fardá *to-morrow.*

Filfaur, filhál *immediately.*

Kab *when ?*

Kab tak *how long ?*

Kabse *since when ?*

Kabhí kabhí, kabhu *some time, ever.*

Kabhí na kabhí, gáh gáhe *some time or other.*

Kabhí nahín *never.*

Kal *to-morrow, yesterday.*

Waqt ba waqt *from time to time.*

Waqt be waqt *constantly.*

Waqt ná waqt *occasionally.*

Hargiz *ever.*

Haméshah, hamwárah, dam ba dam *always.*

ایک بار

بار بار

بہر

گاہ گاہی

جب کبھی

Of Place.

اعقب

Iðhar *hither*.

Uðhar *thither*.

Aur kahīn *somewhere else*.

Bhītar, darūn *within*.

Tahān *there*.

Tidhar *thither*.

Jidhar *whither*.

Jidhar tidhar *hither and thither*.

Jahān *where*.

Jahān jahān *wherever*.

Jahān tahān *here and there*.

Jahān kahīn *wherever*.

Dar kinār *aside*.

Zer *below, under*.

Sámhne, rú ba rú *before*.

Aláhidah *apart, separately*.

Aqab *at the heel, behind*.

Qabl *before*.

Kidhar *whither?*

Kidhar se *whence?*

Kahān *where?*

Kahān se *whence*.

Kahīn *somewhere*.

Kahīn nahīn *nowhere*.

Kahīn na kahīn *somewhere or other*.

Wahān *there*.

Wahīn *exactly there*.

Har kahīn, hargāh *every where*.

Yahān *here*.

Yahīn *exactly here*.

Yahān tak *to this time or pitch*.

Of Quality.

جز علاوہ

Achānak, nágāh *suddenly*.

Aṣlan *by no means*.

Aghlab *most likely*.

Akṣar *for the most part*.

Albattah *truly, indeed*.

Algharṣ, alqisṣah *in short*.

Alag alag, judá judá *separately*.

Khiste *gently, slowly*.

Aisá, waisá *thus, so*.

Bas *enough*.

Bale *yes, right*.

Bahut *much*.

Tale úpar *upside down*.

Jaz, aláwah *besi des*.

Jaisá, taisá *as, so*.

Jaisá taisá *as well as*.

Jaiseká taisá *exactly the same*.

Jyon, jon, jyonkar *as*.

Tyon, ton, tyonkar *so*.

Jyon ton, jon ton *some how or other*.

Chagúnah, kaif *how?*

Chanánchih *so that, like as*.

Ḥaṣb *agreeable to*.

Ḥaqau, ḥaḳíqatau *really*.

Ḥaq ná ḥaq *right or wrong*.

اغلب

حق ناقص حسب

Ḳhaṣúṣan *particularly.*
 Ḳhwáh nah ḳhwáh *willing or not.*
 Ziyádah *more.*
 Sach *truly.*
 Samet *together with.*
 Sháyad *perhaps.*
 Širf *only.* صرف
 Aqlan̄ *prudently.*
 Ġháliban *chiefly, most likely.*
 Ġhair, ba Ġhair *besides, except.*
 Faqaṭ *only, simply.*
 Filjumlāh *upon the whole.*
 Qarib *nearly, almost.*
 Kásh *would that.* كاش
 Kyon̄ or kyún *why?*

Kyon̄ kar *how?*
 Kyon̄ nah ho *why not?*
 Lábud *necessarily.* لا بد
 Lájarm *undoubtedly.*
 Másewá, máwará *besides, more-over.* ماسيوا ماورا
 Miḡlan *for example.*
 Muft *gratuitously.*
 Nipaṭ *very, only.*
 Niháyat *exceedingly.*
 Waġhairah *et cætera.*
 Wún̄ *in that manner.*
 Yáne viz. *namely.*
 Yon̄, yon̄ kar *in this manner.*
 Yon̄ nah yon̄ *in one way or other.*

مبار / Of Negation and Affirmation.

Mabádá *lest, God forbid.*
 Mat *do not.*
 Muṭlaqan̄ *not at all, entirely.*
 Na, nah, nahín, ná *no, not.*

Hán, hún̄ *yes.*
 Ho to ho *it may be.*
 Ho nah ho *it must be.*
 Hí, í *emphatic expletives.*

معلقاً

(2) PREPOSITIONS.

Prepositions are of two kinds: those which govern the masculine, and those which govern the feminine possessive case.

These prepositions govern the masculine possessive case:

Age *before.*
 Andar *within.*
 U'par *above.*

Báḡ *by reason of.* باعث
 Badal *instead of.*
 Bidún̄ *without, except.*

Barábar *equal to, opposite to.*

Baráe *for.*

Bád *after.*

Baghair *without, except.*

Bích *in or among.*

Pár *over.*

Pás *by, near.*

Píchhe *behind.*

Tale *under, beneath.*

Táin *to.*

Khárij *without, outside.*

Darmiyán *between, among.*

Sáth *with.*

Sámhne *before.*

Sabab *by reason.*

Sewá *except.*

Íwas *instead, for.*

Qabl *before.*

Qarib *near.*

Kane *near, with.*

Gird *round, around.*

Liye *for, on account of.*

Máre *through (in a bad sense.)*

Mutábíq *conformable to.*

Muwáfiq *according to.*

Mújib *by means of.*

Nazdik *near.*

Níche *under, beneath.*

Wáste *for, on account of.*

Háth *in the power of.*

The preposition *nazdik near*, appears sometimes to be used, in such a manner as to render it little more than an expletive to a foreigner; as, mere *nazdik šaláh yih hai near me the advice is this, or this is my advice.*

The following prepositions govern the feminine possessive case:

Bábat *respecting, concerning.*

Badaulat *by means of.* [of.]

Jihat *on account of, on the side*

Khátir *for the sake of.*

Taráh *after the manner of.*

Taraf *towards.*

Márifat *by or through.*

Nisbat *relative to.*

Besides the above prepositions, the following Arabic and Persian prefixes are occasionally employed:

Az *from.*

Illá *except.*

B, Ba, bah *with, into.*

Be *without.*

Bar *on, in.*

Baráe *for.*

Bin, biná, bilá *without.*

Dar *in.*

Alá *upon.*

An *from.*

Ind *near.*

Fi *in.*

K according to.

L to, for.

M₃ with.

Min from.

مع

من

(3) CONJUNCTIONS.

The conjunctions are divided by the Natives into various classes, but they are here enumerated without regard to such distinctions.

Az baskih *since, for as much as.*Agar *if.*Agarchih *although.*Ammá *but, moreover.*Aur, wa *and, also.*Balkih *but.*Bhí *also, indeed.*Par *but, yet.*Pas *then, therefore.*To *then.*Jabtak *until, while.*Jo *if, when.*Hálánkih *whereas, notwithstanding.*Khwháh *either, or.*Kih or ki *that, because, than,*
*or.*Kyúnkih or kyonki *because.*Gokih *although.*Goyá *as if.*Lekin *but.*Magar *except, unless.*Nahín *to, otherwise.*Níz *also, likewise.*War *for wa agar and if.*Warnah *and if not, unless.*Har-chand *although, wherever.*Ham *also, likewise.*Hanoz *yet.*Yá *or, either.*

The conjunction *kih*, in addition to its being employed in all the senses above stated, is also sometimes used as a relative pronoun; as, jo aṣiyat, kih ham ko pahunche hai, kḥáṭir meṇ nah láon *let us not mind the trouble which has come upon us*; dáná wuh hai, kih kámse pahle anjám kár ko sochhe *he is a wise man, who before the commencement thinks of the end of his work.*

(4) INTERJECTIONS.

The following are a few of the principal interjections :

Afsos, *Haif alas ! O sad !*

Āi, are, yā *O ! oh !*

Bāpre *astonishing !*

Chakhe, chal chakhe *begone !*

Chhī chhī *fy, fy !*

Dūr *begone !*

Ḳhabardār *have a care !*

Shābāsh, āfrīn *well done !*

Kyā khūb, kyā bāt hai, wāh wāh
bravo !

Lo lo ! *look !*

Marhabā *hail !*

Wā, wāe, wāwailā *wo !*

Wāe, hāe, hāe hāe *alas !*

Haṭ *fy, begone !*

CHAPTER VII.

Of Derivative and Compound Words.

(1) OF NOUNS.

Derivative and compound nouns are principally those of agency, instrumentality, and locality; verbals, abstracts, and diminutives.

Nouns of Agency.

These are formed by adding *wálá* or *hárá* to the infinitive mood of verbs, or to nouns; as, *lakaḥhárá a wood-cutter*, *khánewálá an eater*, *sunnewálá a hearer*.

They are also formed by adding to nouns the following terminations:

| | | |
|----------------------------------|----------------------------------------|-------------------------------------|
| Bán <i>to dar a door,</i> | darbán <i>a door-keeper.</i> | <i>nās - kārī</i> <i>and dūn</i> |
| Báz <i>to murgh a cock,</i> | murghbáz <i>a cock-fighter.</i> | |
| Bar <i>to rāh a road,</i> | rāhbar <i>a guide.</i> | |
| Bardár <i>to nishán a flag,</i> | nishánbardár <i>a standard bearer.</i> | |
| Band <i>to nēl a horse-shoe,</i> | nēlband <i>a farrier.</i> | |
| Chí <i>to ṭambúr a drum,</i> | ṭambúrchí <i>a drummer.</i> | |
| Dár <i>to zamín land,</i> | zamíndár <i>a land-holder.</i> | |
| R <i>to sóná gold,</i> | sónár <i>a goldsmith.</i> | |
| Kár <i>to bad evil,</i> | badkár <i>an evil-doer.</i> | |
| Gar <i>to saudá trade,</i> | saudágar <i>a merchant.</i> | |
| Gár <i>to gunāh sin,</i> | gunāhgár <i>a sinner.</i> | |
| Go <i>to darógh a lie,</i> | daróghgo <i>a liar.</i> | |
| Wár <i>to ghāt a wharf,</i> | ghátwár <i>a wharfinger.</i> | |
| Wán <i>to gāṛī a cart,</i> | gāṛiwán <i>a carter.</i> | |
| Ī <i>to dhob a washing,</i> | dhobí <i>a washerman.</i> | |

Instrumental Nouns.

These signify the thing by which the action may be performed, and are derived from verbal roots by affixing

| | |
|-----------------------------|-----------------------------|
| An as bel to roll, | belan a rolling pin. |
| Ná as ram to play or sport, | ramná a park. |
| Ní as katar to clip, | katarní a pair of scissors. |
| U' as jhár to sweep, | jháru a broom. |

They are also formed from nouns by affixing

| | |
|------------------------|-----------------------|
| Al as gharí an hour, | gharíál an hour bell. |
| Anah as dast the hand, | dastánah a glove. |
| Ak as chashm the eye, | chashmak spectacles. |
| Ah as dast the hand, | dastah a handle. |

Nouns of Locality.

These are formed by uniting two nouns together ; as,

| | | |
|----------------------|------------------|----------------------------------|
| Abád a city, | Haider, | Haiderábád the city of Hyder. |
| Bári, wári a garden, | phul a flower, | phulwári a flower gar- den. |
| Púr a city, | Ghází, | Gházípúr Gházípúr. |
| Khánah a place, | báwarchí a cook, | báwarchí khánah a cook-room. |
| Zár multitude, | lálah a tulip, | lálahzár a tulip-bed. |
| Sál or sálá a place, | ghorá a horse, | ghorásál a stable. |
| Stán a place, | qabr a grave, | qabrstán a burying ground. |
| Shan a place, | gul a rose, | gulshan a rose-bower. |
| Gáh a place, | áram rest, | áramgáh a resting place. |

Warr
guzar 177
guzar - gah fary, khud fary
gah gah fary fary
chahā - gah a fountain

| | | |
|-------------------------------------------------------------------|----------------|-----------------------------|
| <i>K</i> to garm <i>warm</i> , | | <i>garmá warm-weather.</i> |
| <i>Ta</i> , <i>tí</i> to kam <i>little</i> , | | <i>kamtí deficiency.</i> |
| <i>Pa</i> , <i>pan</i> , or <i>paná</i> to laṛká a <i>child</i> , | | <i>laṛkápan childhood.</i> |
| <i>S</i> to mīṭhā <i>sweet</i> , | | <i>mīṭhās sweetness.</i> |
| <i>Girí</i> to saḁht <i>hard</i> , | | <i>saḁhtgirí extortion.</i> |
| <i>Gí</i> to tázah <i>fresh</i> , | | <i>tázgí freshness.</i> |
| <i>N</i> to únchā <i>high</i> , | | <i>únchán height.</i> |
| <i>I</i> to burá <i>bad</i> , | <i>kūpīr-ī</i> | <i>burái badness.</i> |
| <i>Haṭ</i> to karwá <i>bitter</i> , | <i>saḁht</i> | <i>karwáhaṭ bitterness.</i> |

Some abstracts are formed by a repetition of the word, with a slight alteration in the last ; as, jhúth múth *falsehood*.

Verbals.

| | |
|---------------------------------|------------------------------------------------------------|
| <i>K</i> to kah <i>speak</i> , | kahá <i>a saying.</i> |
| <i>Kí</i> to bo <i>sow</i> , | boái <i>a sowing.</i> س |
| <i>Ap</i> to mil <i>mix</i> , | miláp <i>a mixing or union.</i> |
| <i>As</i> to pi <i>drink</i> , | piás <i>desire to drink, thirst.</i> |
| <i>An</i> to lag <i>apply</i> , | lagán <i>an applying.</i> |
| <i>Ish</i> to dán <i>know</i> , | dánish <i>knowledge.</i> |
| <i>An</i> to jal <i>burn</i> , | jalan <i>a burning.</i> |

| | |
|------------------------------|------------------------------|
| Wá to bhulá <i>deceive</i> , | bhuláwá a <i>deception</i> . |
| Waṭ to saǵá <i>prepare</i> , | sajáwaṭ <i>preparation</i> . |
| Áí to khel <i>feed</i> , | kheláí a <i>feeding</i> . |
| Haṭ to balá <i>call</i> , | baláhaṭ a <i>calling</i> . |

بھلاؤ
سجاولت

The infinitives of the verbs are commonly employed as verbal nouns ; as, karná a *doing*, bolná a *saying*. Some are formed by doubling the perfect tense of the verb, and altering the last syllable ; as, kahákahí *altercation*, mārámáří *scuffle*, &c.

Diminutives.

These are formed from other nouns, by adding to them various terminations ; as,

| | |
|----------------------------------------|-------------------------------------|
| Á to betí a <i>daughter</i> , | biṭiyá a <i>little daughter</i> . |
| Chí or chah to deg a <i>cauldron</i> , | degchí a <i>kettle</i> . |
| Rí to palang a <i>bedstead</i> , | palangrí a <i>small bedstead</i> . |
| Ak to top a <i>cannon</i> , | topak a <i>musket</i> . |
| Wá to mard a <i>man</i> , | mardwá a <i>poor wretch</i> . |
| Oṭá or ítá to harn a <i>deer</i> , | harnotá a <i>fawn</i> . |
| Flá or íl to mor a <i>peacock</i> , | morilá a <i>pea-chicken</i> . |
| Ichah to bágh a <i>garden</i> , | baghíchah a <i>kitchen garden</i> . |

shakk-de
a small
wrench

(2) OF ADJECTIVES.

Derivative Adjectives are of two kinds, negative and positive. The negative ones are obtained, by prefixing to different words these terminations :

| | |
|---------------------------------|-----------------------------|
| An to honá to <i>be</i> , | anhoná <i>impossible</i> . |
| Be to sabr <i>patience</i> , | besabr <i>impatient</i> . |
| Bad to nám a <i>name</i> , | badnám <i>infamous</i> . |
| Ghair to házir <i>present</i> , | ghairházir <i>absent</i> . |
| Khiláf to aql <i>wisdom</i> . | khiláf-aql <i>foolish</i> . |

| | |
|-------------------------------|-------------------------------|
| Kam to bakht <i>fortune</i> , | kambakht <i>unfortunate</i> . |
| Lá to chārah <i>help</i> , | láchārah <i>helpless</i> . |
| Ná to khúsh <i>pleased</i> , | nákhúsh <i>displeased</i> . |

Bá prefixed does not negative the word ; as, *bá wafá faithful*.

The positive ones are formed by affixing the following terminations ; as,

| | |
|-----------------------------------------|---------------------------------|
| A to bhúkh <i>hunger</i> , | bhúkhá <i>hungry</i> . |
| Anah to tīfāl a <i>child</i> , | tīfālānah <i>childish</i> . |
| Awr to zor <i>strength</i> , | zorāwar <i>strong</i> . |
| Band to hathyār <i>arms</i> , | hathyārband <i>armed</i> . |
| Dár to wafá <i>fidelity</i> , | wafádár <i>faithful</i> . |
| Zá to viláyat <i>foreign country</i> , | viláyatzá <i>foreign-born</i> . |
| Sár to koh a <i>mountain</i> , | kohsár <i>mountainous</i> . |
| Gír to dil <i>the heart</i> , | dilgír <i>grieved</i> . |
| Gín to gham <i>sorrow</i> , | ghamgín <i>sorrowful</i> . |
| Lá or lo to pichhá <i>behind</i> , | pichhlá <i>hindermost</i> . |
| Mand to dawlat <i>wealth</i> , | dawlatmand <i>wealthy</i> . |
| Ná to do <i>two</i> , | duná <i>double</i> . |
| Nák to hawl <i>terror</i> , | hawlnák <i>terrible</i> . |
| U' to didár <i>view</i> , | didárú <i>sightly</i> . |
| Wár to sog <i>grief</i> , | sogwár <i>grievous</i> . |
| War to nám <i>name</i> , | námwar <i>renowned</i> . |
| Ah to dosál <i>two years</i> , | dosálah <i>biennial</i> . |
| Ī to bázár a <i>market</i> , | bázári <i>of the market</i> . |
| Iyá, iyára, or tiá to bakherá | bakheriyá <i>contentious</i> . |
| El or elá to dant <i>tooth</i> , | dantel <i>tusked</i> . |
| Īn, inah or yánah to chob <i>wood</i> , | chobín <i>wooden</i> . |

Fám and *gún* are added to words to denote colour ; as, *zāfranfám saffron-coloured*, *nilgún blue-coloured*. *Koná* and *goshah* are added to numerals, to express the figure of things ; as, *chaukoná quadrangular*, *sháshgo*

بھوکھا
صفلانہ

وفادار
شاہ-سار
گنہگار
غمین

دفا
حوالہ
دوگوار

دو سالہ
بازار
دو سالہ

بخیریا

چوبین

shah *hexagonal*, &c. *Wash* and *wár* are added to express likeness; as, *barq wash like lightning*, *mardánah wár like brave men*.

In addition to the compounds included in the foregoing sections, there are various other compound nouns and adjectives, which are formed chiefly by the union of two nouns, or of a noun and adjective; as,

| | | |
|---------------------------|--------------------------|-----------------------------------------|
| Mál <i>wealth</i> , | zámin <i>security</i> , | málzámin <i>a bail</i> . |
| Qalam <i>a pen</i> , | dán <i>a container</i> , | qalamdán <i>a pen case</i> . |
| Shutar <i>a camel</i> , | qatár <i>a row</i> , | shutarqatár <i>a camel herd</i> . |
| Ḳhiyál <i>fancy</i> , | bátíl <i>vain</i> , | ḳhiyálbátíl <i>whim</i> . |
| Palang <i>a bed</i> , | posh <i>covering</i> , | palangposh <i>a counterpane</i> . |
| Ḳhátír <i>the heart</i> , | jamá <i>collection</i> , | ḳhátírbamá <i>collected, tranquil</i> . |
| Dil <i>the heart</i> , | chor <i>a thief</i> , | dilchor <i>inattention</i> . |
| Mál <i>wealth</i> , | mast <i>drunk</i> , | málmast <i>purse proud</i> . |
| Suḳhan <i>a word</i> , | ras <i>arriving at</i> , | suḳhanras <i>eloquent</i> . |
| Ḳhúsh <i>pleasing</i> , | taqrír <i>oration</i> , | ḳhúsh taqrír <i>eloquent</i> . |

To compound nouns a participial adjective is sometimes added, and the word formed by it may be considered as an adjective, or as a denominative noun; thus, *mál mardam ḳhor eating the property of another man*, or *one who borrows and never pays*.

(3) OF VERBS.

Derivative verbs are formed from nouns, adjectives, and other verbs; as,

| | |
|-------------------------------|---------------------------------|
| Bahāḡ <i>argumentation</i> , | bahāḡná <i>to dispute</i> . |
| Thuk <i>spittle</i> , | thukná <i>to spit</i> . |
| Samajh <i>understanding</i> , | samajhná <i>to understand</i> . |

| | |
|------------------------------|-----------------------------------|
| Tars <i>mercy</i> , ترس | tarasná <i>to long ; to pity.</i> |
| Juṛná <i>to be joined</i> , | joṛná <i>to join.</i> |
| Kaṭná <i>to be cut</i> , | káṭná <i>to cut.</i> |
| Bandhná <i>to be bound</i> , | bándhná <i>to bind.</i> |

The most useful class of derivatives are those denominated causals: they are formed by adding á to the verbal root ; as,

| | |
|---------------------------------|-----------------------------------------|
| Bolná <i>to speak</i> , | boláná <i>to call.</i> |
| Dauṛná <i>to run</i> , | dauṛáná <i>to make run.</i> |
| Sunná <i>to hear</i> , | sunnáná <i>to cause to hear.</i> |
| Chamakná <i>to shine</i> , | chamkáná <i>to make to glitter.</i> |
| Samajhná <i>to understand</i> , | samjháná <i>to cause to understand.</i> |
| Laṭakná <i>to hang up</i> , | laṭkáná, <i>to make hang.</i> |

Roots ending with a long vowel take lá and shorten the vowel ; as,

| | |
|------------------------|---------------------------------|
| Kháná <i>to eat</i> , | khíláná <i>to feed.</i> |
| Dená <i>to give</i> , | diláná <i>to cause to give.</i> |
| Dhoná <i>to wash</i> , | dhuláná <i>to make wash.</i> |
| Roná <i>to weep</i> , | ruláná <i>to make weep.</i> |

Kahná *to speak*, makes kahláná *to be spoken or called.*

Sometimes lá is changed to al, and in neuter verbs wá is occasionally inserted, to give the verb an additional meaning ; as, paiṭhná *to enter*, paiṭhálná *to cause to enter* ; jalná *to be hot*, jaláná *to burn*, jalwáná *to cause to burn.*

From the above examples it will readily be perceived, that monosyllables become dissyllables when made causals, and that dissyllables remain such by dropping the (') or last vowel of the verbal root when á is added.

A is the inflexion most commonly used in the formation of causal verbs : *lá* and *wá* seem to be substituted chiefly for the sake of euphony.

Compound verbs are of various kinds ; the following are the principal ones. When the compound is formed, only the last part of it admits of conjugation, and this is the same as in simple verbs.

1. NOMINALS.

These are formed by uniting with the verb a noun or adjective ; as, *bát karná to converse*, *mol lená to purchase*, *chhoṭá karná to shorten*. Ex. *Usne bahut burá kám kiyá hai, he has done a very bad thing.*

2. INTENSITIVES.

These are obtained by uniting one verb with the root of another ; as, *khá jáná to eat up*, *ho jáná to become*, *már ḍálná to destroy totally*, *gir paṛná to fall down*. Ex. *Wuh háthi par se gir paṛá he fell from off the elephant.*

3. POTENTIALS.

These are formed by adding *sakná to be able*, to a verbal root, or to the infinitive mood of the verb ; as, *khá sakná or kháne sakná to be able to eat*, *chal sakná to be able to walk*. Ex. *Main āj kuchh khá nahīn sak-tá I cannot eat any thing to-day.*

4. COMPLETIVES.

These add *chukná to be finished*, to a verbal root ; as, *khá chukná to finish eating*, *pí chukná to finish drinking*, *kah chukná to finish speaking*. Ex. *Wuh kháná khá chuká hai, he has finished his dinner.*

5. DESIDERATIVES.

These are formed by adding the verb *cháhná to desire*, to the past participle of another verb ; as, *likhá cháhná to wish to write*, *jáyá cháhná, to desire to go*, *mará cháhná, to desire to die*. In compounds, *jáyá* and *mará* are employed, instead of the irregular forms *gayá* and *múd*. Ex. *Wuh tumháre pás jáyá cháhtá hai, he desires, or is upon the point of going to you.*

6. FREQUENTATIVES.

These add *karná to do*, to the past participle of another verb, and generally signify the habit of doing a thing ; as, *áyá karná, to make a practice of coming*, *jáyá karná, to make a practice of going*, *chaukí kiyá karná, to make a practice of watching*. Ex. *Wuh hame-shah mere pás áyá kartá hai, he is constantly coming to me.*

Sometimes another verb is employed instead of *karná to do* ; as, *is kám men̄ k̄hub támmul kiyá cháhiye, we must think seriously on this subject.*

7. CONTINUATIVES.

These are formed by adding *jáná to go* and *rahná to remain*, to the present participle of another verb ; as, *rotá jáná, to continue weeping*, *paṛhtá rahná, to continue reading*. Ex. *Aurat qabristán men̄ rotí játí thí, the woman was going to the burying-ground, weeping.*

8. STATISTICALS.

These prefix the inflected form of the present participle to another verb ; as, *rote daṛṇá, to run weeping*,

i. e. in a weeping condition. Ex. Wuh warqon ko ulṭate jātā hai, *he is doing nothing but turning over the leaves.*

9. REITERATIVES.

These are a repetition of the same verb, with some trifling alteration in the last: they are an exception to the general rule, being conjugated alike in both parts; as, bolnā chālnā, *to converse*, dekhnā bhālnā, *to see*. Ex. Wuh apnā ḥisāb dekhtā paṛhtā hai, *he is examining his accounts.*

10. DOUBLE COMPOUNDS.

These are formed by adding to two verbal roots the verb karnā *to do*; as, khā pi karnā, *to eat and drink*. Ex. Wuh nahā dhokar āyā, *he having bathed and washed himself, came.*

What are called Inceptives, Permissives, Acquisitives, &c. are not properly compound verbs, since they consist regularly of two verbs, the one governed by the other in the infinitive mood; as, síkhne lagā, *he began to learn*, jāne diyā, *he gave permission to go*, jāne pāyā, *he obtained permission to go.*

APPENDIX.



(1.) SPECIMEN OF PARSING.

گو! *Do aṛaten ek laṛke ke wáste ápas men jhagrá kartí thín, aur*
 گوارہ نہین راکھتیں۔ *Donon qázi ke pás gaín, aur inṣáf cháhín.*
 قازی نے جلالہ کو بلایا، اور فرمایا، کہ اس لڑکے کے دو ٹکڑے کر، ایک
 ایک دونوں کو دے۔ *Ek aṛat yih bát sunte hí chup ho rahí, dusrí ne*
 فریاد شورو کی، کہ میرے لڑکے کے دو ٹکڑے مات کر، لڑکے کو مایہ
 نہین چاہتی ہوں۔ *Qázi ko yaqín húa, ki laṛke kí má yihí hai, laṛke*
 کو اسے سپرد کی یا، اور دوسری کو کچھ مار کے نیکال دی یا۔

Do two, a numerical adjective, agreeing with the noun following.

See p. 22.

Aṛaten women, a common noun of the second declension, feminine gender, third person plural, nominative case to the verb *jhagrá kartí thín*. It might have been in the singular number.

See p. 14.

Ek one, a numerical adjective, agreeing with the following noun.

See p. 22.

Laṛke ke child, a common noun of the first declension, masculine gender, third person singular, possessive case. See p. 15.

Wáste for, a preposition, governing the masculine possessive case.

See p. 62.

Ápas men between themselves, a reciprocal pronoun, locative case.

See p. 26.

Jhagrá kartí thín were quarrelling, a compound verb, from *jhagrá karná*, indicative mood, imperfect tense, third person plural, agreeing with the nominative case *aṛaten*. See p. 55.

Aur and, conjunction, coupling the preceding verb with the following one. See p. 19.

Gawáh evidence, a common noun of the first declension, masculine gender, third person singular, objective case, governed by the verb following. See p. 18.

Nahín *not*, an adverb of negation. See p. 61.

Rakhtín *did place or give*, a regular transitive verb, active voice, indicative mood, imperfect tense (thín being understood), third person plural, agreeing with the nominative case *auraten*. See p. 55.

Dono *both*, an adjective pronoun of the indefinite kind, agreeing with *auraten* understood, nominative case to the verb *gaín*.

Qáží *ke the judge*, a common noun of the first declension, singular number, possessive case, governed by the postposition *pás*. See p. 15.

Pás *to*, a preposition governing the masculine possessive case. See p. 62.

Gaín *went*, an irregular intransitive verb, of the indicative mood, perfect tense, third person plural, feminine gender, agreeing with the nominative case *dono*. See p. 55.

Aur *and*, a copulative conjunction, connecting the preceding verb with the one following.

Inśáf *justice*, a common noun of the first declension, objective case, governed by the verb following. See p. 18.

Cháhin *desired or demanded*, a regular transitive verb, active voice, indicative mood, perfect tense, third person plural, feminine gender, agreeing with the nominative case *dono*. See p. 55.

Qáží *ne by the judge*, a common noun, &c. of the instrumental case, governed by the following verb. See p. 17.

Jallád *ko to the executioner*, a common noun of the first declension dative case, governed by the following verb. See p. 17 and 18.

Buláyá *it was called*, a causal verb, from *bolná to speak*, indicative mood, perfect tense, third person singular, masculine, used impersonally. See p. 17.

Aur *and*, a conjunction, coupling the preceding with the following verb.

Farmáyá *commanded*, a regular transitive verb, indicative mood, &c. like the preceding verb.

Ki, a connective conjunction: in such cases as the present, idiomatical in its use, and incapable of being rendered into English, so as to correspond with the other words in the sentence.

Is *this*, an adjective pronoun of the demonstrative kind, agreeing with the following noun. See p. 30.

Larke ke *child*, a common noun of the first declension, possessive case, governed by the following noun. See p. 15.

Do *two*, a numerical adjective, agreeing with the noun that follows.

Tukre *parts*, a common noun of the first declension, plural number, objective case, governed by the verb *kar*. See pp. 57, and 18.

Kar *make*, an irregular verb transitive, imperative mood, common form, second person singular, agreeing with the nom. case *tú* understood. See p. 55. Or it may be considered as the past indefinite participle in this place.

Ek ek *one*, a numerical adjective used distributively, (see p. 23,) the objective case, governed by the verb *de*. See p. 18.

Dono ko *to both*, an adjective pronoun of the indefinite kind, dative case, governed by the succeeding verb.

De *give*, a regular transitive verb, imperative mood, common form, second person singular, agreeing with the nominative case *tú* understood. See p. 55.

Ek *one*, a numerical adjective, agreeing with *aurat*.

Aurat *woman*, a common noun of the second declension, singular number, and nominative case to the verb *ho rahí*.

Yih *this*, an adjective pronoun of the demonstrative kind, agreeing with *bát*. See p. 30.

Bát *word*, a common noun of the second declension, singular number, objective case, governed by the participle *sunte*. p. 57.

Sunte *hearing*, the present inflected participle, from the verb *sunná to hear*, agreeing with *aurat*. See p. 54.

Hí, an emphatic particle. When connected with a participle, it may be rendered by *upon*; as here, *yih sunte hí upon hearing this*.

Chup *silent*, an adjective, agreeing with *aurat*.

Ho rahí *remained*, a compound verb, intransitive, indicative mood, perfect tense, third person singular, feminine gender, agreeing with the nominative *aurat*. See p. 55.

Dusrí *ne by the other*, an adjective pronoun of the indefinite kind, singular number, instrumental case, governed by the verb **shurú kí**. See p. 17.

Fariyád *a complaint*, a common noun of the second declension, nominative case to the verb **shurú kí**.

Shurú kí *was commenced*, a compound verb, active voice, indicative mood, perfect tense, third person, singular number, feminine gender; and agrees with the nominative case **fariyád**. See p. 55.

Ki, a connective conjunction as before.

Khudá ke *for God's*, a common noun of the first declension, possessive case, governed by **liye**. See p. 10. and 15.

Liye *sake*, a preposition, governing the masculine possessive case. See p. 62.

Mere *my*, a personal pronoun, possessive case, used adjectively, and agreeing with the noun **laṛke ke**.

Laṛke ke *child*, as before.

Do ṭukre *two parts*, as before.

Mat *do not*, an adverb of negation, always connected with the imperative. See p. 51.

Kar *make*, as before. The imperative in this place, from **karná** *to make* or *do*.

Laṛke ko *the child*, a common noun of the first declension, objective case, governed by the verb following. See p. 57.

Main *I*, a personal pronoun, first person singular, nominative to the following verb.

Nahín *not*, adverb of negation. See p. 51.

Cháhtí hun *do desire*, a regular transitive verb, active voice, indicative mood, present definite tense, first person singular, and agrees with the nominative case **main**. See p. 55.

Qází ko *to the judge*, a common noun of the first declension, dative case, governed by the verb **huá**. See p. 57.

Yaqín *certainty*, a common noun of the first declension, nominative to the verb **huá**.

Huá *was*, an intransitive verb, indicative mood, perfect tense, third person singular, and agrees with its nominative case **yaqín**. See p. 55.

Ki, a connective conjunction, as before.

Larke kí child's, a common noun as before, possessive case, governed by **má**. See p. 16.

Má mother, a common noun of the second declension, nominative case to the verb **hai**.

Yihí this, an adjective pronoun of the demonstrative kind, with the emphatic particle **í** affixed, agreeing with the noun **má**. See p. 30.

Hai is, an intransitive verb, indicative mood, present tense, third person singular, agreeing with the nominative case **má**. See p. 55.

Larke ko the child, as before : here the objective case, governed by the verb **supard kiyá**. See p. 18.

Use to her, a personal pronoun, third person singular, dative case, governed by the succeeding verb.

Supard kiyá was delivered, a compound verb, active voice, indicative mood, perfect tense, third person singular, used impersonally. See p. 17.

Aur and, a copulative conjunction, coupling the preceding with the following verb.

Dusrí ko the other, an adjective pronoun of the indefinite kind, objective case, governed by the following verb. See p. 17.

Korē with a whip, a common noun of the first declension, used elliptically for **korē se**, governed by the participle following. See p. 19.

Már ke having beaten, a past indefinite participle, agreeing with the instrumental case **us ne**, understood.

Nikál diyá was dismissed, a compound verb, active voice, indicative mood, perfect tense, third person singular, used impersonally, like the preceding. See p. 17.

(2.) GRAMMATICAL TERMS,

IN THE ORDER OF THE PARTS OF SPEECH.

ŞARF O NAHO, GRAMMAR, OR ETYMOLOGY AND SYNTAX.

| | |
|-----------------------------------------------------------------------------------------|------------------------------------------------------------------------------|
| Rasmulḡhaṡorimlā <i>orthography.</i> | Ghair munṡarif <i>undeclined.</i> |
| Ḥuruf i taḡajjī, or alif be the <i>alphabet.</i> | Mubnī a word that does not <i>change, as page 9.</i> |
| Ḥarf a <i>letter.</i> | Jins <i>gender.</i> |
| İrāb, or ḡarf i ḡarakat a <i>short vowel.</i> | Taḡkīr <i>masculine gender.</i> |
| Ḥarf i illat a <i>long vowel.</i> | Tānīs <i>feminine gender.</i> |
| Mutaḡharrik <i>movable.</i> | Muḡakkir <i>of the masculine gender.</i> |
| Sākin <i>quiescent.</i> | Muwannaṡ <i>of the feminine gender.</i> |
| Ḥarf i saḡīḡ a <i>consonant.</i> | Şīḡhah <i>number.</i> |
| Ghunnah a <i>nasal.</i> | Taḡniyah <i>dual.</i> |
| Maḡhraj, or talaffuṡ <i>pronunciation.</i> | Mufrid, or wāḡid <i>singular number.</i> |
| Taḡsīn talaffuṡ <i>euphony.</i> | Jamaṡ <i>plural number.</i> |
| İrāb ḡarkāt <i>orthographical marks, as a i u.</i> | Ḥālat <i>case.</i> |
| Ḥaṡaf <i>apocope or elision.</i> | Fāil <i>nominative or instrumental case.</i> |
| Tauvīn <i>nutation, or the use of " "</i> | Ḥālat i iṡāfat a <i>genitive case.</i> |
| Kalimah <i>part of speech.</i> | Muṡāf <i>the governor of the genitive case.</i> |
| Tārif, or ḡarf i mārifah <i>an article, or any definite word that serves its place.</i> | Muṡāf ilaiyah <i>the genitive case.</i> |
| Ism a <i>noun.</i> | Ḥālat i mafūl <i>the dative, objective, ablative, and locative cases, or</i> |
| Mauṡūf a <i>noun with an adjective.</i> | Mafūl ilā jalah <i>the dative.</i> |
| Taṡrif <i>declension.</i> | Mafūl biḡ <i>the accusative.</i> |
| Munṡarif <i>declined or inflected.</i> | Mafūl māḡ <i>the ablative.</i> |

| | |
|---------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------|
| Nidá <i>the vocative case.</i> | Fel i lázimí <i>a verb intransitive.</i> |
| Munádí <i>of the vocative case.</i> | Mutáddí bad o mafúl <i>a causal verb with two objective cases.</i> |
| Alámat <i>signs of a case, &c. as</i> ká <i>the sign of the genitive.</i> | Mutáddí basih mafúl <i>a verb with three objective cases.</i> |
| Mátúf alaih <i>the noun connecting others with it.</i> | Rábiṭah zamání <i>an auxiliary.</i> |
| Mátúf <i>the noun or nouns connected.</i> | Báqiyásí or báqáidah <i>regular.</i> |
| Ism i šifat <i>an adjective.</i> | Samáṭ <i>irregular.</i> |
| Ism i ádad <i>a numeral adjective.</i> | Náqış <i>defective.</i> |
| Şıghah tafşıl <i>comparative degree.</i> | Manafı <i>negative, or with a negative.</i> |
| Şıghah mubálighah <i>superlative degree.</i> | Taşrif <i>conjugation.</i> |
| Zamír <i>a personal pronoun.</i> | Şıghah voice, <i>mood.</i> |
| Mushtarik <i>common pronoun,</i> i. e. <i>masculine or feminine ;</i> <i>as, I, thou, &c.</i> | Şıghah mârúf <i>active voice.</i> |
| Ism i mauşúl <i>a relative pronoun.</i> | Şıghah majhúl <i>passive voice.</i> |
| Şılıh mauşúl <i>a correlative pronoun.</i> | Zamán <i>tense.</i> |
| Ism istifhám <i>an interrogative pronoun.</i> | Zamán i hál <i>present tense, and present definite.</i> |
| Ism ishárah <i>a demonstrative pronoun.</i> | Mázı istimrárı <i>the imperfect tense.</i> |
| Ism ishárah qarib <i>the proximate demonstrative ; as, yih this.</i> | Mázı <i>past tense.</i> |
| Ism ishárah baıd <i>the remote, as wuh that.</i> | Mázı mutlaq <i>the imperfect.</i> |
| Nakrah <i>or ism i tankır an indefinite pronoun.</i> | Mázı qarib <i>the perfect definite.</i> |
| Fel <i>a verb.</i> | Mázı baıd <i>the pluperfect.</i> |
| Fel i mutáddı <i>verb transitive.</i> | Mustaqbil <i>the futures.</i> |
| | Amr <i>the imperative mood.</i> |
| | Amr tázımı <i>the respectful imperative.</i> |
| | Muzárı <i>the potential mood, present tense.</i> |
| | Shartı <i>the subjunctive mood.</i> |
| | Maşdar <i>the infinitive mood.</i> |
| | Ismiháliyah <i>present participles.</i> |
| | Ism i mafúl <i>perfect participle.</i> |

Ism i mâtúf *past indefinite participle.*

Mutakallim *first person.*

Mukhâtib hâzir *second person.*

Ghâib *third person.*

Mutakallim wâhid *1st person singular.*

Mutakallim jamâ *1st person plural.*

Mukhâtib wâhid *2nd person singular.*

Mukhâtib jamâ *2nd person plural.*

Ghâib wâhid *3rd person singular.*

Ghâib jamâ *3rd person plural.*

Fâ kalimah *the first syllable, or antepenultimate of the verb.*

Âin kalimah *the second or penultimate.*

Lâm kalimah *the third or final, as seen in the word fel.*

—
Aşal *origin or root.*

Ishtiqaq *derivation.*

Mansûb o mushtaqah *derived from.*

Basît *simple or primitive.*

Murakkab *compound.*

Ism i fâil *noun of agency.*

Ism i âlah *noun of instrumentality.*

Ism i makân *noun of place.*

Ism i şifat *abstract or concrete noun.*

Ism i maşdar *verbal noun.*

Ism i taşghîr *diminutive noun.*

Zarf *indeclinable word, adverb.*

Tamez *adverb of quality.*

Zarf i zsmân *adverb of time.*

Zarf i makân *adverb of place.*

Zarf i tarah *adverb of manner.*

Zarf i ijâb *adverb of affirmation.*

Nafi or zarf i nahî *adverb of negation.*

Harf i mânawî *a postposition.*

Harf i aţf *a copulative conjunction.*

Harf i tardîd *a disjunctive conjunction.*

Harf i bayân *an explanatory conjunction.*

Harf i sharţ *a conditional conjunction.*

Harf i jazâ *a consequential conjunction.*

Harf i nidâ *an interjection.*

Takiyah i kalâm *an expletive.*

Zabt *construction.*

Zâbiţah qânun qâidâh *rule.*

Be qâidâh *ungrammatical.*

Muhâvirah iştilâh *idiom.*

Malfuz maţkûr *expressed.*

Muqaddar muzmir *understood.*

Muhzûf *omitted.*

Tâkid *emphasis.*

Takidî *emphatic.*

Maḥdûd *limited, defined.*

Gḥair maḥdûd *unlimited, undefined.*

(3.) DAYS OF THE WEEK.

| | |
|------------------------|---------------------------|
| Etwár <i>Sunday.</i> | Jumarát <i>Thursday.</i> |
| Pir <i>Monday.</i> | Jumā <i>Friday.</i> |
| Mangal <i>Tuesday.</i> | Saníchar <i>Saturday.</i> |
| Budh <i>Wednesday.</i> | |



(4.) MONTHS OF THE YEAR.

| | |
|--------------------------------------------------------------------|-------------------------------------|
| Bhaisák <i>April,</i> (beginning from the 10th* : so the rest.) | Kátik, kártik <i>October.</i> |
| Jeth <i>May.</i> | Aghan <i>November.</i> |
| Asáñ <i>June.</i> | Pús <i>December.</i> |
| Sáwan <i>July.</i> | Mágh <i>January.</i> |
| Bhádon <i>August.</i> | Phágan, or Phálgan <i>February.</i> |
| Asin, or Kúár <i>September.</i> | Chait <i>March.</i> |

* When the sun enters the first degree of Aries, allowing for the precession of the equinoxes.

PART II.

A VOCABULARY.

PART II.

—

A VOCABULARY.

CHAPTER I.

OF NOUNS.

1. NOUNS REGULARLY MASCULINE AND FEMININE,
OCCURRING IN THE READING LESSONS*.

| | |
|--------------------------------------------|----------------------------------------|
| •A. Abábil, <i>a swallow.</i> | A. Aǵáib, <i>wonders.</i> |
| A. Abdál, <i>a devotee.</i> | A. Aǵhirat, <i>a future state.</i> |
| P. Ab-dár, <i>a water-keeper.</i> | P. Aláish, <i>contamination.</i> |
| A. A'bid, <i>a worshipper.</i> | A. A'lam, <i>the world ; people.</i> |
| H. Achár, <i>pickles.</i> | A. Aǵmal, <i>action, work.</i> |
| A. Adab, <i>politeness.</i> ادب | A. Amánat, <i>deposite ; faith.</i> |
| A. Aǵdam, <i>non-existence.</i> عدم | P. Amboh, <i>a crowd.</i> ابوہ |
| A. Aǵdat, <i>habit.</i> | P. Aǵmezish, <i>mixture.</i> |
| A. Aǵdl, <i>justice, equity.</i> عدل | A. Amír, <i>a nobleman.</i> |
| A. Aǵfat, <i>misfortune.</i> | A. A'mm, <i>the vulgar ; pl.</i> |
| P. Aǵftáb, <i>the sun.</i> آفتاب | áwám. |
| P. Aǵftábah, <i>an ewer.</i> | S. Anáj, <i>grain.</i> |
| A. Aǵfú, <i>forgiveness.</i> عفو | S. Anǵá, <i>an egg.</i> |
| H. Agáři, <i>the forepart.</i> | P. Andáz, <i>guess.</i> |
| A. Aǵhad, <i>compact ; promise ; tune.</i> | S. Andheri, <i>darkness.</i> |
| A. Aǵhl, <i>people.</i> | H. Angúr, <i>a grape.</i> انگور |
| A. Aǵhwál, <i>state, condition.</i> | S. Angúthi, <i>a finger ring.</i> تنغا |
| A. Aǵish, <i>pleasure.</i> | A. Anǵá, <i>the chief of birds.</i> |
| | H. Árá, <i>a saw.</i> |

* All nouns in this list, that are not regularly feminine by the rules given at page 12 and 13, are masculine.

ارایش

P. *Kráish, embellishment.*P. *Kráim, ease, health.*A. *Arbáb, lord.*

عصا

A. *Aṣá, a stick.*P. *Ksáish, rest.*A. *Aṣar, sign ; effect.*A. *Asbáb, goods, apparatus.*

اشیانه

P. *Kshiyánah, bird's nest.*

آسمان

A. *Aṣl, origin ; capital.*P. *Ksmán, heaven.*S. *Ksrá, hope.*P. *Kstánah, a threshold.*P. *Ktash, fire.*A. *Aṭir, perfumer.*

اطلس

A. *Aṭlas, satin.*A. *Aṭṭár, a perfume.*A. *A'yán, grantees.*A. *Aḡab, punishment.*

ازدها

P. *Azhdahá, a large snake.*A. *Aziyat, oppression ; distress.*A. *Aḡo, a joint, member.*P. *Bachchah, a child.*

باده

S. *Bádah, wine.*P. *Bádal, a cloud.*A. *Badan, the body.*P. *Bádbán, a sail.*A. *Baddal, a cloud.*A. *Badlá, exchange, retaliation.*A. *Badlí, cloudiness ; a substitute.*A. *Badrah, a bag of money.*P. *Bádsháh, a king.*P. *Bádsháhah, a kingdom.*P. *Bágh, a garden.*

بغاوت

A. *Bagháwat, rebellion.*P. *Bágh-bán, a gardener.*H. *Baglá, a heron.*A. *Bahá, price.*A. *Baháim, beasts.*H. *Bahaliya, a huntsman.*P. *Bahrah ; property, share ; gain.*S. *Bail, bullock.*

بییل

A. *Báis, cause, reason.*S. *Bakrí, a goat.*S. *Bál, hair ; a child.*S. *Bál-bachchah, children.*P. *Bandagí, service.*S. *Bandar, a monkey.*A. *Bani-ádam, men.*S. *Báp, a father.*A. *Báqir-khání, cake mixed with butter and milk.*A. *Baqqál, a grain merchant.*S. *Barí, a dish of pulse.*P. *Báriám, public audience.*

بارع

P. *Barkhást, removing from office.*S. *Barsát, the rainy season.*

برسات

P. *Bartarí, excellence.*H. *Básan, a bason.*

برتری

Baserá, a bird's roosting.

A. *Bashar, man.*A. *Bashriyat, humanity.*

باش

S. *Bastí, a village.*S. *Bát, word, speech.*A. *Baṭ, a goose, a duck.*H. *Baṭ, tripe ; twist ; wrinkle.*

- P. Bayábán, *a desert.*
 P. Báz, *a hawk.*
 P. Bázi, *play, sport.*
 P. Bázú, *the arm.*
 H. Beři, *a chain for the leg.*
 s. Bhái, *a brother.*
 s. Bhed, *a secret, secrecy.*
 H. Bheriyá, *a wolf.*
 H. Bichchhoná, *a bed.*
 s. Bichchhú, *a scorpion.*
 A. Bidat, *violence, oppression.*
 H. Bigár, *quarrel.*
 P. Bihisht, *heaven.*
 H. Bijlí, *lightning.*
 s. Billá, *a he-cat.*
 s. Billí, *a she-cat.*
 H. Birní, *a wasp.*
 A. Buhtán, *calumny.* بُهْتَان
 P. Burání, *a dish of the egg-plant fruit fried in sour milk.*

- بورآ H. Buřhápá, *old age.*
 P. Buzúrgí, *greatness.* بیورا
 H. Byorá, *account, history.*
 H. Chahchahá, *song of a bird.*
 s. Chakkí, *a mill-stone.*
 s. Chalan, *habit, use.*
 H. Chamak, *glitter.*
 P. Chaman, *a parterre.*
 s. Chamřá, *leather.*
 s. Chándní, *moon-light.*
چراگا P. Charágáh, *pasturage.*
 s. Charchá, *relation of past events.*

- P. Chášhní, *flavour of sweet and sour.*
 H. P. Chauráhá, *a cross-road.*
 H. Chená, *millet.*
 s. Chhat, *a roof.*
 s. Chhed, *a hole, rent.*
 s. Chhurá, *a large knife.*
 s. Chhurí, *a knife.*
 s. Chítá, *a leopard.*
 s. Chonch, *a beak, bill.*
 s. Chori, *theft.*
 H. Choř, *a hurt.*
 H. Chotřá, *a thief.*
 P. Chughal-khor, *tale-bearer.*
 P. Chughlí, *tale-bearing.*
 H. Chyuntí, *ant.*
 P. Dád-khwáh, *a plaintiff.* دادخواه
 P. Dálán, *a hall.*
 A. Dalíl, *proof; pl. daláíl.*
 P. Dám, *net, snare.* دام
 P. Dáman, *skirt.*
 P. Dánái, *wisdom.*
 H. Đank, *sting of scorpion, &c.*
 H. Đar, *fear.* ڈر
 P. Dar, *a door.* در
 A. Dár, *a dwelling, fixed abode.* دار
 P. Dard, *pain.*
 P. Daregh, *sorrow, a sigh.* دریغ
 s. Đárhí, *a beard.*
 P. Darogh, *a lie.*
 A. Dár-ul-maqám, *dwelling place; grave.*

- A. Dár-ul-mattaqín, *abode of the good ; heaven.*
- A. Dár-ul-qarár, *the grave.*
- P. Darwázah, *a door.*
- P. Daryá, *a river.*
- P. Darzí, *a tailor.*
- H. Daul or díl, *or both, shape ; mode.* *دستر خوان*
- P. Dastar-khwán, *a table-cloth.*
- P. Dastúr, *custom.*
- P. Dastúrí, *perquisites.*
- A. Daulat, *wealth.*
- A. Daurán, *time ; fortune.*
- A. Dəwá, *claim ; law-suit.*
- P. Dewánagí, *madness.*
- S. Dhál, *a shield.*
- H. Dhaṛ, *the body.*
- H. Dhokhá, *deceit.*
- H. Dhúp, *sun-shine.*
- A. Dijlah, *a lake ; the Tigris.*
- P. Dil, *heart.*
- P. Dil-jamáí, *ease of mind.*
- P. Dil-nawází, *blandishment.*
- A. Dimágh, *the brain ; pride.*
- S. Din, *a day.*
- P. Dínár, *a coin, a ducat.*
- P. Díwár or dewál, *a wall.*
- H. Dól, *bucket.*
- H. Doriyá, *striped muslin.*
- P. Dozaḵh, *hell.*
- S. Dúdh, *milk.*
- A. Dúr, *a pearl.*
- P. Durustí, *rectification.*
- S. Dúshálah, *two shawls worn together.*
- P. Dushman, *an enemy.*
- P. Dushnám, *abuse.*
- A. Fáidah, *profit, gain.*
- A. Faḵhar, *glory, boast.*
- A. Falak, *the firmament ; pl. aflák.* *افلاک*
- A. Fálíj, *the palsy.*
- A. Farághat, *repose ; competency.*
- P. Farotaní, *humility.*
- A. Faqr, *poverty.*
- A. Farq, *difference, distance.* *فرق*
- A. Farz, *indispensible duty.* *فرض*
- A. Fasád, *depravity.*
- A. Fauq, *superiority.* *فوق*
- A. Faḡílat, *excellence.*
- A. Fel, *action ; work.*
- A. Fíl, *an elephant.*
- A. Firásat, *physiognomy ; sagacity.*
- A. Firqah, *a tribe ; a troop.*
- A. Fisq, *adultery, wickedness.*
- A. Furṣat, *leisure.*
- S. Gál, *the cheek.*
- S. Gánw, *a village.*
- S. Gáṛí, *a cart.*
- S. Gáṛí-bán, *a carter.*
- S. Gaṭhrí, *a bundle.*
- P. Gáw or gái, *a cow.*
- S. Gehún, *wheat.*
- S. Genḡá, *a rhinoceros.*

دول
دستر

دهوپ

- A. Ġhaflat, *negligence.* غفلت
 A. Ġhallah, *grain.* غلال
 A. Ġhār, *a cavern.* غار
 S. Ġhar, *a house.* گھر
 S. Ġhaṛá, *a water-pot.* گھڑا
 S. Ġharánah, *family.* گھرانہ
 A. Ġhārat, *rapine.* غارت
 S. Ġhaṛí, *an hour.* غارت
 A. Ġhanímat, *prise; plunder.* غنیمت
 A. Ġhaur, *reflexion.* غور
 A. Ġhaṣab, *rage, violence.* غضب
 S. Ġhoṛá, *a horse.* 9
 P. Ġhotah, *a dipping.* 9
 P. Ġhul, *noise, tumult.* غل
 A. Ġhulám, *a slave.*
 A. Ġhusl, *bathing.*
 H. Ġidaṛ, *a jackal.*
 S. Ġidh, *a vulture.*
 P. Ġilah, *complaint.*
 P. Ġirdáb, *a whirlpool.*
 P. Ġirebán, *a collar.*
 P. Ġoshah, *a corner, solitude.*
 P. Ġoshah-nashín, *a hermit.*
 P. Ġulbadan, *kind of silk cloth.*
 P. Ġumán, *doubt; fancy.* مان
 P. Ġumáshtah, *an agent.*
 P. Ġunáh, *sin.*
 P. Ġuroh, *a band, troop.* گروہ
 H. Ġuṭhlí, *a kernel.*
 P. Ġuṣár, *a ferry.*
 A. Ġabshí, *an Ethiopian; an infidel.*
 A. Ġaibat, *fright, terror.*

- A. Ġaiwan, *an animal; pl. haíwánát.* حیوان
 A. Ġaiṣah, *cholera morbus.*
 A. Ġéjat, *need.* حاجت
 A. Ġájí, *a pilgrim.*
 A. Ġakím, *philosopher; physician.*
 S. Ġal, *a plough.*
 A. Ġál, *state, condition.*
 A. Ġálat, *state, circumstances.*
 H. Ġal-jotá, *a plough-man.*
 H. Ġalká-pan, *despicableness.*
 A. Ġalwá, *sweetmeat.*
 A. Ġalwái, *a confectioner.*
 P. Ġam-dam, *an intimate friend.*
 A. Ġámí, *a protector.*
 A. Ġamlah, *an attack.*
 P. Ġamtái, *likeness.*
 A. Ġandasah, *geometry.*
 H. Ġándí or háṛí, *a pot.*
 P. Ġangámah, *crowd; riot.*
 S. Ġaṣí, *laughter, fun.*
 A. Ġáq, *equity; pl. haquíq.*
 A. Ġararat, *heat.* حرارت
 A. Ġarf, *a letter of the alphabet.*
 A. Ġarír, *silk cloth.*
 A. Ġarkat, *motion.*
 A. Ġashrát, *reptiles; insects.*
 A. Ġáṣil, *produce; gain.*
 A. Ġasrat, *grief.*
 S. Ġáthí, *an elephant.*

م. Hath-karī, a handcuff.

s. Hathyár, tools, arms, apparatus.

A. Hāuṣilah, stomach; capacity.

A. Hāuṣ, a pond.

A. Hawas, inordinate desire.

A. Hayát, life.

P. Hazár-dástán, a nightingale.

A. Hāzimah, the digestive power.

A. Hāzirī, breakfast.

A. Haṣm or haṣmī, digestion.

A. Hifāḡat, memory, custody.

A. Hikāyat, history; tale.

A. Hilm, mildness.

P. Himiyání, a purse.

A. Himmat, resolution, courage.

A. Hīqárat, contempt, scorn.

A. Hīrásat, watching, care.

A. Hiss, feeling.

A. Hīṣṣah, a share, part.

s. Honṡh, the lip.

A. Hujjat, argument, altercation.

A. Hujúm, crowd; assault.

A. Hukm, order, command; pl. aḡkám.

P. Hunar, art, skill.

A. Hūsm, beauty.

A. Iblīs, Satan.

A. Iḡfat, abstinence, purity.

A. Ifshá, a publishing.

A. Ifṡikhár, glory.

A. Iḡsán, benevolence; favour.

A. Iḡtimál, bearing; doubt; probability.

A. Iḡtiyát, caution; foresight.

A. Ijázat, order, permission.

A. Iḡhtilát, friendship.

A. Iḡhtiyár, authority; choice.

A. Iláj, remedy, cure.

A. Ilám, a proclaiming.

A. Iláqah, connexion.

A. Ilḡsh, importunity.

A. Ilhám, inspiration.

A. Ilm, science; pl. qlum.

A. Ilṡifát, friendship, courtesy.

A. Imám, a leader in religion.

A. Imán, faith.

A. Imṡihán, examination, trial.

A. Imṡiyáz, discrimination.

A. Inám, a favour, gift.

A. Ináyat, favour.

A. Infál, shame, modesty.

A. Insán, man.

A. Inṡirám, a cutting off, completing.

A. Intizám, arrangement.

A. Iqáb, chastisement.

A. Iqrár, agreement.

A. Irshád, command.

A. Iḡhál, loosening.

A. Ishárah, a sign.

A. Ishrat, society; pleasure.

- A. *Isráf, prodigality.*
 A. *Isráf, expenditure, waste.*
 A. *Isrár, obstinacy.*
 A. *Iṣṭabal, a stable.*
 A. *Istihqáq, demanding justice ; merit.*
 A. *Itáat, subjection, obedience.*
 A. *Itidál, temperateness.*
 A. *İtimád, confidence, reliance.*
 A. *İtminán, tranquillity.*
 A. *İttifáq, agreement ; accident.*
 A. *İwaz, reward ; exchange.*
 A. *İztirár, violence, agitation.*
 A. *İzzat, honour.*
 A. *Jadd, grand-father.*
 A. *Jahálat, ignorance.*
 A. *Jahannam, hell.*
 P. *Jaház, a ship.*
 H. *Jalebí, a sweet-meat.*
 P. *Jám-dání, cloth in which flowers are woven.*
 S. *Jangal, forest, wood.*
 P. *Ján-kandání, agonies of death.*
 P. *Jánwar, an animal.*
 S. *Jará, cold ; winter.*
 S. P. *Jau, barley.*
 A. *Jauhar, a gem, jewel.*
 A. *Jaur, violence.*
 A. *Jazirah, an island.*
 P. *Jeb-katrá, a cut-purse.*
 H. *Jhagrá, quarrelling.*

- H. *Jhář, bramble.*
 H. *Jharokhá, a lattice.*
 H. *Jhilmil, a venetian, shutter.*
 H. *Jidd, effort.*
 A. *Jinn, spirit, genii ; pl. jin-nát.*
 H. *Jor, a joining.*
 S. *Júa, gambling, dice ; a yoke.*
 S. *Júarı, a gambler.*
 H. *Jútá, a shoe.*
 P. *Kabáb, a roasting.*
 P. *Kabk, a kind of partridge.*
 P. *Kabútar, a pigeon.*
 S. *Kachhuá, a tortoise.*
 A. *Káfir, an infidel.*
 A. *Káfur, comphor.*
 S. *Kahání, a tale.*
 S. *Kaháwat, a proverb.*
 P. *Káhili, languor.*
 S. *Kal, a machine ; a trap.*
 P. *Kallá, a cabbage.*
 S. *Kalái, pulse.*
 A. *Kalám, word, speech.*
 H. *Kalejah, the liver.*
 P. *Kulíchah, biscuit.*
 S. *Kalol, wantonness.*
 S. *Kamlí, a small blanket.*
 PORT. *Kamrá, a room.*
 S. *Kán, the ear.*
 S. *Kántá, a thorn ; a fork.*
 S. *Kaprá, cloth.*
 A. *Karámüt, generosity ; a miracle.*

کر و بار

کوا

خجیر

خاوند

خلوت
خمان

- P. Kárbár, *business*.
 H. Kaří, *a beam ; a fetter*.
 P. Kár-pardás, *conductor of business*.
 A. Kasb, *trade ; gain*.
 H. Kaţár, *dagger ; pole-cat*.
 P. Kaush, *a slipper*.
 S. Kawwá, *a crow*.
 H. K̂hachchar, *a mule*.
 A. K̂hafagí, *anger*.
 A. K̂hairat, *charity*.
 P. K̂hánah, *house ; place*.
 S. K̂hánsí, *a cough*.
 P. K̂hár, *a thorn ; spur*.
 P. K̂har, *an ass*.
 P. K̂hárá, *a hard stone*.
 P. K̂hargosh, *a hare*.
 A. K̂haşlat, *nature, quality*.
 A. K̂haţar, *recollection ; danger*.
 A. K̂haţţ, *a letter, a line*.
 A. K̂hatti-istíwá, *equator*.
 A. K̂hauf, *fear*.
 P. K̂háwind, *lord, master*.
 S. Khel, *play*.
 P. K̂hidmat, *service*.
 P. K̂hidmat-gár, *a butler*.
 A. K̂hiffat, *lightness ; contempt*.
 A. K̂hilqat, *creation*.
 A. K̂hilt, *one of the humours of the body ; pl. iḵhlát*.
 A. K̂hilwat, *retirement*.
 A. K̂hirman, *harvest*.

- A. K̂hiyál, *imagination*.
 A. K̂hiyánat, *perfidy*.
 A. K̂hiżáb, *colouring the beard, &c.*
 H. Khoh, *a cavern*.
 P. K̂hoshah, *bunch ; ear, spike*.
 P. K̂hudá, *God*.
 S. Khujlí, *itch*.
 P. K̂húk, *a hog*.
 P. K̂húní, *a murderer*.
 P. K̂hushkí, *dryness, dry land*.
 P. K̂húshnúdí, *delight*.
 A. K̂huşúşiyat, *peculiarity*.
 A. K̂huţbah, *oration*.
 H. Kuttá, *a dog*.
 P. K̂hwáb-gáh, *bed-room*.
 P. K̂hwáhish, *desire*.
 P. K̂hwán, *a tray*.
 P. K̂hwesh, *a kinsman*.
 P. Kinárah, *side*.
 S. Kířá, *a worm ; insect*.
 P. Kishmish, *raisins*.
 P. Kisht, *a sown field*.
 P. Kisht-káří, *husbandry*.
 A. Kitábat, *inscription*.
 S. Koná, *a corner*.
 H. Korá, *a whip*.
 P. Kornish, *salutation*.
 S. Kos, *a measure of 4,000 cubits, commonly reckoned 8,000*.
 P. Koshish, *endeavour*.
 P. Kotwál, *a police officer*.

خوشه

خویش

کشمش

کورنش

- s. Kúá, *a well*.
 P. Kúchah, *a lane*.
 s. Kulháří, *an ax*.
 s. Kunjî, *a key*.
 A. Kurah, *globe ; region*.
 P. Kurtá, *a coat*.
 P. Kúzá, *a gugglet*.
 s. Lálach, *covetousness*.
 H. Lakří, *wood*.
 A. Laqab, *a little*.
 s. Lařak-pan, *childhood*.
 s. Lařká, *a child, a boy*.
 A. Lauziyát, *sweetmeat with almonds*.
 A. Libás, *dress*.
 s. Log, *people*.
 s. Lohú, *blood*.
 A. Luáb, *saliva*.
 A. Luqmah, *a morsel, mouthful*.
 A. Luřf, *kindness*.
 A. Lazřat, *pleasure*.
 s. Má, *mother*.
 s. Machchhar, *a musquito*.
 s. Machhlî, *a fish*.
 P. Madad-gár, *an assistant*.
 P. Maghz, *brain ; pride*.
 A. Mařabbat, *love, friendship*.
 A. Mařall, *a place, house*.
 A. Mařallah, *a district*.
 P. Mahíná, *a month*.
 A. Mařkamah, *a tribunal*.
 A. Mařmúdí, *fine muslin*.
 P. Maidán, *a field*.

- s. Mail, *dirt*.
 A. Makán, *a place, dwelling ; pl. makánát*.
 P. Mařhlaří, *deliverance*.
 A. Makkár, *a cheat*.
 s. Makkhî, *a fly*.
 A. Makr, *deception, cheating*.
 s. Makří, *a spider*.
 A. Maktab, *a school*.
 A. Mál, *wealth*.
 Malak, *angel*.
 A. Malál, *sadness*.
 A. Malámat, *reproach*.
 s. Málî, *a gardener*.
 A. Málîk, *lord, master*.
 A. Mana, *prohibition*.
 A. Manádî, *proclamation*.
 P. Mándagî, *weariness*.
 A. Manřat, *emolument*.
 A. Mėnî, *meaning*.
 A. Maqdúr, *ability*.
 A. Maqsad, *design ; object*.
 P. Margî-muřáját, *sudden death*.
 A. Marham, *a plaster*.
 A. Mařamat, *compassion*.
 A. Martabah, *step ; rank ; time*.
 A. Marř, *sickness ; pl. imřář*.
 s. Masahřî, *bed curtains*.
 A. Mėřh, *life, livelihood*.
 A. Mashwarat, *counsel*.
 A. Maslah, *question, proposition*.

- A. Maslahat, *advice*.
 A. Matá, *goods*.
 موسم
 A. Mausim, *season of the year*.
 A. Maut, *death*.
 P. Mazah, *taste, flavour*.
 A. Mazarrat, *detriment*.
 میندرک
 S. Mendak, *a frog*.
 H. Mendhá, *a ram*.
 S. Menh, *rain*.
 P. Mewah, *fruit*.
 P. Mihr-bání, *kindness*.
 Milk, *possession*.
 A. Milkiyat, *property*.
 A. Mimbar, *a pulpit*.
 منبر
 A. Miqdár, *quantity*.
 G. Miqnáṭis, *the magnet*.
 P. Mír-bakḥshí, *pay-master general*.
 A. Misrí, *sugar-candy*.
 S. Miṭháí, *sweetness*.
 S. Miṭhás, *ditto*.
 S. Miṭṭí, *earth*.
 A. Mizáj, *temperament*.
 P. Mom, *wax*.
 P. Mozá, *a stocking*.
 A. Muallim, *a teacher*.
 A. Muámalah, *affair, business*.
 A. Muammá, *an enigma*.
 P. Mubárakbádí, *congratulation*.
 A. Muddai, *a plaintiff*.
 A. Muddai-álaihi, *a defendant*.
 A. Muddat, *space of time*.

- A. Muftí, *a law-officer who passes decrees*.
 A. Muḥasabah, *computation*.
 A. Muḥáwarah, *idion, usage*.
 A. Mujádalah, *contention*.
 A. Muḥálifat, *opposition*.
 A. Muḥannaṣ, *an hermaphrodite*.
 A. Mulhid, *a heretic*.
 A. Mulk, *a country*.
 A. Munáfiq, *a hypocrite*.
 A. Munásabat, *suitableness*.
 A. Munázarah, *disputation*.
 S. Munh, *mouth, face*.
 A. Munṣif, *arbitrator*.
 A. Muqábalah, *comparison*.
 A. Muqaddamah, *business ; cause in law*.
 A. Murabbí, *a guardian*.
 A. Murájat, *return*.
 A. Muruwat, *manliness*.
 A. Musaddas, *an hexagon*.
 A. Musáfir, *a traveller*.
 A. Muṣauwir, *a painter*.
 A. Musháhadah, *sight, vision*.
 A. Musharakat, *community*.
 A. Mushrik, *infidel, idolator*.
 A. Muṣibat, *calamity*.
 A. Muṭabaqat, *conformity*.
 H. Muṭiyá, *a bearer of burdens*.
 A. Muzáyaqah, *penury ; importance*.

- A. Nabí, *a prophet*; pl. Ambiyá.
 S. Nách, *dance*.
 A. Nadámat, *repentance*.
 A. Nafá, *profit*.
 P. Náfarmání, *disobedience*.
 A. Nafas, *breath*.
 A. Nafrat, *aversion*.
 A. Nafs, *soul*; pl. nufús and anfás.
 S. Nagar, *a town, city*.
 A. Naghmah, *melody*.
 A. Naghmah-sará, *a singer*.
 A. Naḥúsat, *bad presage*.
 A. Náib, *a deputy*.
 A. Naját, *salvation*.
 A. Najm, *a star*; fortune; pl. nujúm. نجوم
 P. Nákhun, *finger-nail*.
 S. Nalí, *a tube*.
 P. Nálish, *plaint, law suit*.
 P. Nálishí, *complainant*.
 P. Namad, *coarse woollen cloth*.
 P. Namak, *salt*.
 P. Namáz, *prayer*.
 P. Nánbái, *a baker*.
 A. Naqd, *ready-money*.
 A. Naqqásh, *a painter, a sculptor*.
 A. Nashá, *intoxication, or its effects*. نشأ
 P. Náshtah, *breakfast*.
 A. Naşib, *fortune, fate*.
 A. Naşihat, *admonition*.
 A. Nau, *kind, species*; pl. anwá.
 A. Naubat, *time, turn*.
 P. Nawázish, *caresses, politeness*.
 P. Nek-o-kárí, *doing good*.
 A. Niámat, *favour*.
 Nigáh-bání, *watching*.
 P. Nihang, *an alligator*.
 S. Nikás, *suburbs; adjustment of accounts*.
 S. Níl, *indigo, blue-colour*.
 A. Nisbat, *relation*.
 P. Nishast, *sitting etiquette*.
 A. Nisyah, *credit*.
 A. Niyábat, *deputyship*.
 A. Nizá, *contention*.
 A. Nubuwat, *prophecy*.
 A. Nujúmi, *an astrologer*. نجومی
 A. Nuqsán, *loss*. نقصان
 A. Núr, *light*.
 A. P. Núr-i-chashm, *light of the eyes, a son*.
 A. Nuşrat, *victory*.
 H. Pahár, *a mountain*.
 P. Pahlu, *the side*.
 P. Paighambar, *a prophet*. پیامبر
 P. Paimán, *a compact*.
 H. Paisá, *a copper coin*.
 H. Pálki, *a litter, sedan*.
 P. Pandit-khanah, *a prison*.
 P. Panjah, *a claw*.
 S. Pánw, *foot*.
 P. Pardah, *a curtain*.

پرهیز

- P. Parhez, *abstaining from*.
 P. Parhezgári, *abstinence*.
 P. Parí, *a fairy*.
 P. Parwarish, *preservation*.
 P. Pashshah, *a mosquito*.
 s. Pát, *a leaf*.
 s. Patthar, *a stone*.
 s. Paṭṭí, *a bandage*.
 P. Pechish, *contortion, trouble*.
 s. Phal, *fruit*.
 H. Phandá, *a noose, net*.
 s. Phúl, *a flower*.
 A. Píl, or fil, *an elephant*.
 s. Pinjrá, *a cage*.
 s. Pípal, *fig-tree, (Ficus religiosa.)*
 P. Pistán, *the breasts*.
 P. Piyálah, *a cup*.
 P. Pul, *a bridge*.
 s. Púnjí, *capital, stock*.
 s. Púrab, *the east*.
 P. Purzah, *a piece, a bit*.
 T. Qábú, *power, command*.
 A. Qabúl, *consent*.
 A. Qad, *stature, size*.
 A. Qadam, *the foot*.
 A. Qáfilah, *a body of travellers*.
 A. Qalam, *a pen*.
 P. Qalam-rau, *sovereignty*.
 A. Qalb, *the heart*.
 P. Qálin, *a carpet*.

- A. Qaran, *conjunction of planets ; number of years ; pl. iqrán*.
 A. Qarár, *rest, stability*.
 A. Qarínah, *likeness*.
 A. Qariyah, *a village*.
 A. Qarṣ, *debt*.
 A. Qasáí, *a butcher*.
 A. Qasáwat, *hardness of heart ; grief*.
 A. Qásíd, *a messenger*.
 A. Qasúr, *fault*.
 A. Qaul, *a word, a promise*.
 A. Qilah, *a fort*.
 A. Qimat, *price, value*.
 A. Qináat, *contentment*.
 A. Qiśás, *retaliation*.
 A. Qismat, *fate ; share*.
 A. Qissah, *a tale*.
 A. Qitál, *battle, fighting*.
 A. Qiṭrán, *tar*.
 A. Qiyámat, *the last day*.
 A. Qiyás, *conjecture*.
 A. Qudrat, *power*.
 A. Qufl, *a lock*.
 A. Rafāhiyat, *content, repose*.
 A. Rafiq, *a companion*.
 s. Rág, *a mode in music, passion*.
 A. Raghat, *desire, affection*.
 A. Ráhat, *repose*.
 A. Raḥm, or raḥmat, *compassion*.

قرار
قرینه
قریهقصر
قصر

قیاس

غلبه

- P. Rah-zan, *a high-way robber.*
 A. Raís, *a prince, a chief.*
 A. Rāiyat, *a tenant ; pl. riáyá.*
 P. Rang, *colour.*
 P. Ranj, *grief, trouble.*
 P. Rashk, *spirit, envy, jealousy.*
 S. Rassi, *a rope.*
 A. Rasul, *a messenger.*
 S. Rát, *night.*
 P. Raughan, *oil.*
 P. Ráz, *a secret.*
 P. Reshah, *a fibre, stringiness.*
 S. Ret, *sand.*
 A. Riáyat, *honour, protection.*
 A. Rifáqat, *society, friendship.*
 A. Rishwat, *a bribe.*
 P. Riyásat, *government.*
 A. Riyázat, *austerity.*
 A. Rizq, *food ; support.*
 P. Roshní, *light.*
 H. Roṭí, *bread.*
 P. Rozah, *a fast.*
 P. Rozí, *daily food.*
 P. Roz-námchah, *a journal.*
 H. Ruí, *cotton ; P. face.*
 A. Rujú, *return.*
 P. Rukn, *a pillar ; pl. arkán.*
 A. Rúqah, *a bit ; a note.*
 P. Rustagár, *a saviour.*
 A. Ruṭúbát, *humidity.*
 A. Saádat, *felicity.*
- A. Sabaq, *lesson, lecture.*
 Sabqat, *excelling,*
 P. Sabzah, *verdure ; incipient beard.*
 A. Šadqah, *alms.*
 A. Šafái, *purity.*
 S. Ság, *greens, herbs.*
 A. Šáhib, *lord, sir ; pl. Iṣḥáb.*
 A. Şahn, *a court-yard.*
 A. Sair, *perambulation.*
 A. Sáis, *a groom.*
 A. Šaiyád, *a hunter.*
 A. Saḫháwat, *liberality.*
 A. Salámatí, *safety, health.*
 A. Sálík, *a traveller ; a devotee.*
 A. Šális, *an arbitrator.*
 A. Salsabíl, *fountain in paradise.*
 S. Samajh, *understanding.*
 P. Sámán, *apparatus.*
 S. Sám-p, *serpent.*
 A. Şanát, *profession, art.*
 P. Şanduqchah, *a small box.*
 S. Sáns, *breath ; sigh.*
 A. Saqar, *hell.*
 A. Saráb, *mirage.*
 P. Sardár, *head-man.*
 P. Sardí, *cold.*
 A. Şarráf, *a money-changer.*
 P. Sarsám, *delirium.*
 A. Şarwat, *wealth ; multitude.*
 S. Sás, *a mother-in-law.*
 A. Saudá, *melancholy ; trade.*

سبق

سبز

سراب

پرسام
شروش

لشبه

- P. Saudágar, *a merchant*.
 S. Sautelí-má, *step-mother*.
 P. Sawárí, *riding*.
 P. Sáyah, *shadow*.
 S. Sēndh, *hole made by thieves*.
 P. Shádi, *pleasure ; marriage*.
 A. Shafqat, *clemency*.
 P. Shágird, *a disciple*.
 A. Shahwat, *lasciviousness*.
 A. Shaiṭán, *the devil*.
 A. Shak, *doubt*.
 P. Shama, *a lamp, candle*.
 P. Shamādán, *a candlestick*.
 A. Shámat, *laughing at another's calamity ; adversity*.
 P. Sháná, *a comb*.
 A. Sharáfat, *nobility*.
 A. Sharárat, *wickedness*.
 P. Sharmindagi, *bashfulness*.
 A. Shauq, *desire*.
 P. Sher, *a lion ; tiger*.
 A. Shiddat, *violence ; trouble*.
 A. Shikam, *the belly*.
 P. Shikárí, *hunting*.
 P. Shír, *milk*.
 P. Shír-birinj, *rice-milk*.
 P. Shíríní, *sweetness*.
 A. Shirk, *society, partnership*.
 P. Shír-mál, *bread made with milk*.
 P. Shor, *cry, noise*.
 P. Shorah, *saltpetre*.

- A. Shubah, *doubt ; shabah, resemblance*.
 A. Shuhrat, *fame*.
 A. Shujáat, *bravery*.
 A. Shukr, *thanks*.
 P. Shutur, *a camel*.
 A. Sijdah, *worship*.
 P. Sifárish, *recommendation*.
 A. Sifat, *quality, praise ; pl. Šifát*.
 P. Sinah, *breast*.
 P. Sipahr, *sphere, globe, time*.
 S. Sirá, *beginning ; extremity*.
 A. Sírát, *nature, quality*.
 A. Širáṭ, *a road*.
 H. Sirháná, *bed's-head*.
 P. Sirkah, *vinegar*.
 A. Sirr, *a secret ; pl. isrár*.
 Siyásat, *government ; punishment*.
 S. Soch, *reflection*.
 S. Súar, *a hog*.
 S. Subhítá, *opportunity, convenience*.
 A. Sukút, *silence, peace*.
 A. Sultán, *a sovereign*.
 S. Súrāj, *the sun*.
 P. Súraḵh, *a hole*.
 A. Šúrat, *form*.
 A. Surúr, *pleasure, joy*.
 S. Susur, *father-in-law*.
 A. Táammul, *thought, purpose*.

- A. Táassuf, *lamenting.* تأسف
 A. Ṯabal, *a drum.*
 A. Ṯabaq, *a cover ; a plate ;*
pl. ṭabqât.
 A. Ṯabīb, *a physician.* طبيب
 A. Tadarō, *a pheasant.*
 A. Tadbīr, *deliberation, coun-*
sel.
 A. Tāddī, *extortion, injury.*
 A. Tafāwat, *distance.*
 A. Taghīr, *alteration.* تغير
 A. Tahārat, *purity.*
 A. Tahlīl, *celebrating.*
 A. Taḥqīq, *exactness.*
 A. Taḥrīk, *moving.*
 A. Tāīr, *a bird.*
 A. Tajarrud, *the being solitary.*
 P. Tajribah, *experiment.*
 A. Tajvīz, *consideration.*
 H. Takā, *a coin, two pice.*
 A. Takabbur, *arrogance.*
 P. Takhtā, *a plank.*
 P. Takiyā, *a pillow.*
 P. Tālāb, *a tank.*
 A. Talaf, *loss.*
 A. Talāsh, *search.*
 A. Tālīq, *rising ; fortune.*
 A. Tālīm, *instruction.*
 A. Tāluq, *relationship, lord-*
ship.
 A. Tām, *food.*
 A. Tamāshā, *show, spectacle.*
 A. Tamassuk, *a bond.*
- A. Tanbūr, *guitar, drum ; also*
 Ṯambūr.
 A. Tamīz, *discernment, dis-*
tinction.
 A. Tān, *reproach.* طعان
 P. Tang-dastī, *parsimony,*
want.
 P. Tanín, *the largest species of*
crocodile ; Leviathan.
 P. Tanūr, *an oven.*
 A. Tāq, *an arch ; recess in a*
wall, shelf.
 A. Tāqat, *power ; ability.* طاق
 A. Taqsīm, *division.*
 A. Taqsīr, *fault.* نقص
 A. Taraddud, *hesitating ; re-*
jecting.
 P. Tarī, *water as opposed to*
dry land.
 A. Tārīf, *praising, describing.*
 A. Tārīqah, *way, mode ; sect.*
 A. Tarjamah, *translation.*
 A. Tark, *leaving.*
 H. Tarkārī, *vegetables.*
 A. Taṣarruf, *possession ; ex-*
pense.
 A. Tasbīh, *praising God ; a ro-*
sary.
 A. Taṣdī, *trouble, pain.*
 A. Tashrīf, *honouring.*
 A. Tāṣīr, *impression.*
 A. Taslīm, *taslīmāt, consign-*
ing ; saluting.

- A. Taṣvīr, a picture.
 A. Taufīq, favour of God.
 A. Tauq, a collar, necklace.
 A. Tauqīr, honouring.
 A. Taur, mode; pl. aṭwār.
 A. Tāús, a peacock.
 A. Tawakkul, trust in God.
 P. 'Tawāngarī, opulence.
 A. Taẓarrú, lamenting.
 A. Tāẓīm, reverence, respect.
 A. Taẓhīk, mocking.
 S. Tel, oil.
 H. Thailī, a bag.
 H. Thaṭhā, fun, jest.
 A. Tifl, a child.
 A. Tiflī, infancy.
 Tīlism, a talisman; pl. tīlismát.
 P. Todá, or tudá, a heap, a butt.
 P. Toshah, provision.
 A. Tūfán, a hurricana.
 A. Tuhfah taḥáíf, a curiosity, a gift.
 A. Tuhmat, suspicion, slander.
 H. Tūkar-gadá, a mendicant.
 P. Túkḥm, seed, sperm.
 A. Túl, length.
 P. Tuṭí and toṭá, a parrot.
 H. Ūchakká, a pick-pocket.
 A. Ūfat, friendship.
 A. Ūmúq, depth.
 S. Unglí, a finger.

- S. Unṭ, a camel.
 A. Uqáb, an eagle; iqáb, chastisement.
 A. Ustád, a teacher.
 A. Ustukḥwán, a bone; kernel.
 A. Ūṣr, excuse.
 A. Wabál, plague; crime.
 A. Wádah, a promise.
 A. Wahm, imagination.
 A. Wakíl, an ambassador.
 A. Walí, a prince; a saint, a slave.
 A. Waqr, dignity.
 A. Waraq, a leaf.
 A. Wáris, an heir.
 A. Wariṣah, heritage.
 A. Wasáṭ, amplitude; opportunity.
 A. Waṣf, quality; praise; pl. auṣáf.
 A. Waṣiyat, making a will.
 A. Watad, a peg or pin; pl. autád.
 P. Wazír, a prime-minister.
 A. Yaqín, certainty, truth.
 A. Yár, a friend.
 A. Yarqán, jaundice.
 A. Yásub, the king of bees.
 A. Záhīd, a hermit.
 P. Zahr, poison.
 P. Zahr-mahrah, antidote to poison, bezqar.
 A. Zakḥīrah, a treasure.

زهد

- P. Zakhm, *a wound.*
 A. Zamánah, *time, age.*
 A. Zambúr, *a hornet.*
 A. Zamharír, *intense cold.*
 P. Zamíndár, *a land-holder.*
 P. Zang, *rust.*
 A. Zání, *an adulterer.*
 A. Zarár, *injury.* ضرر
 A. Zát, *caste.* زات
 P. Zer-biryán, *a dish of meat, rice, &c.*
 P. Zewar, *jewels; pl. zewarát.*
 A. Zillat, *baseness.*
- A. Zilq, *a district; pl. aqlá.*
 P. Zín, *a saddle.*
 A. Zínat, *ornament.*
 P. Zindagání, *existence.*
 A. Ziráát, *agriculture.* زراعت
 A. Ziyáfat, *an entertainment.* ضیافت
 A. Ziyán, *loss, damage.*
 A. Ziyárat, *visiting, pilgrim-age.*
 P. Zor, *force, power.*
 A. Zuhúr, *an appearing.*
 A. Zúlm, *oppression.* ظلم
 P. Zumurrud, *an emerald.*

(2) IRREGULAR MASCULINE NOUNS.

- P. Admí, m. f. *a man or woman.*
 A. Afí, *a serpent.*
 A. Aish, *pleasure.*
 H. Akhrot, *a walnut.*
 H. Amáwat, *the inspissated juice of the mango.*
 A. Arsh, *a roof, a throne.*
 P. Bád-kash, *a fan, a ventilator.*
 H. Baiont, *cutting out of clothes.*
 P. Bakhsh, *a share or gift.*
 P. Bakht, *fortune.*
 P. Bálish, *a pillow.*
 P. Band-o-bast, *settlement, regulation.*
- S. Bánt, *a share, a weight.*
 S. Baṭ, *a tree (Ficus Indica); tripe; twist.*
 S. Bát, *rheumatism.*
 H. Beṇṭ, *a handle.*
 S. Bet, *a cane.*
 S. Bhút, *a demon.*
 P. But, *an idol.* بت
 H. Bút, *a kind of pulse.*
 S. Chait, *name of a month.*
 P. Chap-o-rást, *unsteadiness.*
 H. Chhapar-khat, *a bedstead with curtains.*
 S. Chaukhat, *frame of a door,*
 P. Chirkat, *dirt, filth.*
 H. Churkut, *powder.*

- s. Dahí, *curdled milk.*
s. Dánt, *a tooth.*
P. Daraḡht, *a tree.*
P. Dasht, *a desert.*
P. Dast, *a hand.*
P. Dosh, *the shoulder.*
P. Dost, *a friend.*
A. Farsh, *a carpet.*
A. Fuḡsh, *obscenity.*
A. Ḡhash, *a fainting.*
s. H. Ghát, *a landing place ; manner, want.*
s. Ghí, *clarified butter.*
H. Ghúnt, *a gulp.*
P. Gird-pesh, *all round, circumference.*
H. Girgiṭ, *a lizard ; a camelion.*
s. Gít, *a song.*
P. Goe, *a ball.*
P. Gosh, *the ear.*
P. Gosht, *meat, flesh.*
A. Ḥazrat, *his honor, or highness.*
P. Hisht, *a hiss ; pish !*
A. Hosh, *sense, mind.*
A. Ifrit, *any thing frightful, a spectre.*
A. Irti-ásh, *trepidation.*
H. Ispát, *steel.*
s. Jamghaṭ, *a crowd.*
H. Jhurmaṭ, *crowd.*
H. Jí, *life, soul.*
P. Josh, *heat.*
P. Juft, *a pair.*
P. Kadú-kash, *an instrument for cutting pumpkins.*
P. Ḳhalish, m. f. *interruption, suspicion.*
P. Ḳhargosh, *a hare.*
P. Ḳharosh, *a crash, a tumult.*
P. Ḳhashḱhás, *poppy seed.*
A. Ḳhawásí, *the place behind a great man on an elephant.*
H. Khet, *a field.*
A. Ḳhilat, m. f. *a robe of honor.*
H. Khúnt, *a corner ; ear-wax.*
P. Ḳhwán-posh, *covering for a tray, a tray-lid.*
P. Kibrit, *sulphur.*
P. Kisht, *a sown field.*
s. Kít, *dregs of a lamp or huqquh ; an insect.*
H. Koṭ, *a fort.*
A. Kumet, *a bay horse.*
P. Kunisht, *a Christian church ; idolatrous temple.*
H. Kút, *a survey ; a task ; a guess.*
P. Laḡht, *a bit, or piece.*
s. Lát, *an Arabian idol.*
A. Mabní, *a foundation.*
H. Malat, *a worn rupee.*
s. Marghaṭ, *the place where Hindus burn their dead.*
s. Markat, *an emerald.*

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| <p>z. Másh, <i>a kind of vetch</i>, (<i>Phaseolus max.</i>)</p> <p>s. P. Mesh, <i>a sheep, a ram.</i></p> <p>A. Minnat, <i>an obligation; an earnest request.</i></p> <p>P. Mosh, <i>a mouse.</i></p> <p>s. Motí, <i>a pearl.</i></p> <p>T. Muqqaish, <i>brocade.</i></p> <p>F. Musht, <i>the fist; a blow; a handful.</i></p> <p>s. Mút, <i>urine.</i> موت</p> <p>F. Namsh, <i>a kind of food made with milk.</i></p> <p>A. Naqsh, <i>picture.</i></p> <p>A. Nêsh, <i>a bier.</i></p> <p>P. Náwanosh, <i>banquetting.</i></p> <p>P. Nesh, <i>a sting, a puncture.</i></p> <p>P. Nosh, <i>a draught; a present.</i></p> <p>P. Pádásh, <i>retaliation.</i></p> <p>P. Pai, <i>the foot.</i></p> <p>H. Palang-posh, <i>a counterpane.</i></p> <p>s. Palít, <i>a ghost.</i></p> <p>H. Pání, <i>water.</i></p> <p>H. Parat, <i>a fold, a stratum.</i></p> <p>H. Paṭ, <i>a shutter; cloth.</i></p> <p>H. Pát, <i>breadth (of cloth or a river); tow.</i></p> <p>H. Peṭ, <i>the belly.</i></p> <p>P. Pisht, <i>a hiss; pish!</i></p> <p>s. Pit, <i>bile.</i></p> <p>P. Post, <i>skin.</i> پوست</p> <p>T. Qásh, <i>eye-brow; a bit.</i></p> | <p>A. Qumásh, <i>manners, trifles, goods.</i></p> <p>H. Rahat, <i>a wheel for drawing water.</i></p> <p>P. Raḡht, <i>goods and chattels.</i></p> <p>A. Ráyat, <i>a standard.</i></p> <p>P. Resh, <i>a wound, matter.</i></p> <p>s. Ret, <i>seed (sperma).</i></p> <p>P. Saresh, <i>glue.</i></p> <p>P. Sari-gosh, <i>the ear.</i></p> <p>P. Sarosh, <i>an angel, or heavenly sound.</i></p> <p>P. Sar-posh, <i>a cover.</i></p> <p>s. Sáthí, <i>rice produced in the rains.</i></p> <p>s. Shálí, <i>rice, paddy.</i></p> <p>A. Sharbat, <i>beverage.</i></p> <p>P. Shush, <i>the lungs.</i></p> <p>P. Siyáh-gosh, <i>an animal (felis Caracal).</i></p> <p>s. Sot, <i>a spring.</i></p> <p>A. Subút, <i>firmness, confirmation.</i></p> <p>s. Sút, <i>thread.</i></p> <p>A. Tábut, <i>a coffin, a bier, ark of the covenant.</i> تابوت</p> <p>A. Tafáwut, <i>distance.</i></p> <p>A. Taht, <i>lower part.</i></p> <p>A. Tai, <i>a folding.</i></p> <p>A. Taish, <i>folly, anger.</i></p> <p>P. Takht, <i>a throne.</i></p> <p>P. Tarkash, <i>a quiver.</i></p> <p>H. 'Tásh, <i>cloth of gold, brocade.</i></p> |
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| P. <i>Tasht</i> , a large bason. | T. <i>Ulash</i> , the leaving of a superior. |
| H. <i>Tát</i> , canvas, sack-cloth. | A. <i>Wahsh</i> , a wild beast. |
| H. <i>Tent</i> , ripe fruit of the <i>Kurul</i> ; speck on the eye. | P. <i>Yamani</i> , cornelian. |
| H. <i>Thát</i> , the frame on which thatch is put. | A. <i>Yáqút</i> , a ruby. |
| A. <i>Tát</i> , a mulberry. | P. <i>Yúrish</i> , assault, invasion. |
| | P. <i>Zar-baft</i> , brocade. |



(3) ARBITRARY AND IRREGULAR FEMININE NOUNS.

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| P. <i>Ab</i> , water, lustre, edge. | A. <i>Akhaḥ</i> , a taking. |
| P. <i>Abrú</i> , honor. | P. <i>Akḥgar</i> , live ashes; a spark. |
| P. <i>Abrú</i> , the eye-brow. | A. <i>Akhor</i> , refuse, offals. |
| P. <i>Ab-shár</i> , a water-fall. | A. <i>Akḥḥ</i> , an objection. |
| A. <i>Adá</i> , payment, coquetry. | A. <i>Aksir</i> , alchemy, chemistry. |
| A. <i>Adan</i> , Eden, paradise. | A. <i>Al</i> , progeny, race. |
| A. <i>Adas</i> , lentils. | H. <i>Alang</i> , side, way. |
| H. <i>Adhotar</i> , a fine kind of cloth. | P. <i>Alang</i> , intrenchments. |
| A. <i>Afim</i> , or <i>afyún</i> , opium. | H. <i>Alar-balar</i> , trifling talk or employment. |
| P. <i>Afrín</i> , praise. | P. <i>Alif be</i> , the alphabet. |
| P. <i>Afsar</i> , m. f. a crown or diadem. | A. <i>Alkhálaq</i> , a coat or garment. |
| S. <i>Ag</i> , fire. | S. <i>Alol</i> , gambol; also <i>alol kalol</i> . |
| P. <i>Ah</i> , a sigh, alas! | P. <i>Amad</i> , arrival, income; also <i>amad-amad</i> , approach, and <i>amad-shud</i> , access. |
| A. <i>Ahd</i> , m. f. contract, treaty. | A. <i>Amán</i> , security, quarter. |
| A. <i>Ain</i> , the eye, a fountain. | H. <i>Ambiyá</i> , a small unripe mangoe. |
| A. <i>Ainak</i> , spectacles. | |
| A. <i>Ajal</i> , death. | |
| H. <i>Akar</i> , crookedness. | |

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| <p>A. <i>Ān</i>, time ; P. <i>affected gait</i>. A. <i>Ānā</i>, distress. H. <i>Ān-bān</i>, spirit, pride. H. <i>Ānch</i>, heat, blaze. A. <i>Āndalīb</i>, a nightingale. H. <i>Āngiyā</i>, bodice, stays. P. <i>Anjuman</i>, assembly, banquet. H. <i>Ānkh</i>, the eye. H. <i>Āns</i>, fibrous part of any thing. A. <i>Āql</i>, wisdom. H. <i>Ār</i>, a goad. H. <i>Ār</i>, a screen. H. <i>Ār</i>, contention. H. <i>Ārang</i>, a manufacturing town. A. <i>Ārūz</i>, versification. A. <i>Ārz</i>, a petition. A. <i>Ārz</i>, the earth. P. <i>Ārīz</i>, tin. P. <i>Ārzū</i>, desire. S. <i>Ās</i>, hope. A. <i>Āsās</i>, a foundation, a pedestal. P. <i>Āsiyā</i>, a mill. A. <i>Āṣl</i>, root. P. <i>Āstīn</i>, a sleeve. <i>استین</i> A. <i>Ātā</i>, a gift, a favor. P. <i>Ātashak</i>, venereal disease. P. <i>Ātashistān</i>, region of fire. H. <i>Ātkal</i>, guess, opinion. P. <i>Āwāz</i>, sound, voice.</p> | <p>P. <i>Āyāl</i>, a horse's mane. P. <i>Āz</i>, avarice. A. <i>Āzā</i>, mourning. A. <i>Āzal</i>, eternity retrospectively. A. <i>Āzān</i>, summons to prayer. S. <i>Bach</i>, orris root. P. <i>Bād</i>, wind. P. <i>Badar-rau</i>, a drain or sewer. P. <i>Bafā</i>, scurf of the head. H. <i>Bāg</i>, a bridle. H. <i>Bāgḍor</i>, a long rein to lead horses. P. <i>Baghal</i>, the armpit, embrace. P. <i>Bāh</i>, an arm, virility. H. <i>Bahal</i>, a carriage. P. <i>Bahār</i>, spring, beauty. <i>بهار</i> A. <i>Baḥr</i>, a fleet, metre ; m. a bay or sea. A. <i>Baḥs</i>, argument. <i>بحس</i> A. <i>Bāi</i>, buying and selling, commerce. H. <i>Baiṭhak</i>, a seat, a sitting-place. H. <i>Bak</i>, bak-bak, prattle. A. <i>Balā</i>, misfortune. S. <i>Bālú</i>, sand. P. <i>Bām</i>, an eel. H. <i>Bam</i>, a spring of water, a fathom ; a deep tone. P. <i>Bāmdād</i>, aurora. P. <i>Banafshāh</i>, a violet. <i>بنفشه</i></p> |
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| P. Band, m. f. <i>a fastening; a bond; also bandh.</i> | Bauchhár, <i>driving rain.</i> |
| T. Bandúq, <i>a musket.</i> | A. Bayáz, <i>whiteness, a blank book.</i> |
| H. Báng, <i>voice, crow, call.</i> | P. Bazm, <i>an assembly.</i> |
| P. Bang, <i>an intoxicating drug, hemp; s. bhang.</i> | P. Bed, <i>a willow; a cane.</i> |
| S. Bānh, <i>the arm.</i> | P. Bekh, <i>root, origin.</i> بکھ |
| H. Banjar, <i>waste land.</i> | H. Bhabhak, <i>bursting forth of water, fire, &c.</i> |
| H. Bánk, <i>ornament for the arm; a dagger.</i> | H. s. Bhál, <i>point of a spear, forehead; m. a bear.</i> |
| S. Bão or batás, <i>wind.</i> | S. Bhanak, <i>a low or distant sound.</i> |
| S. Báph, <i>steam, vapour.</i> | S. Bhandśár, <i>provisions laid up for years.</i> |
| A. Baqá, <i>eternity, duration.</i> | S. Bhasam, <i>ashes.</i> |
| A. Baqam, <i>sapan wood.</i> | S. Bhaun, <i>the eye-brow.</i> |
| S. Bár, <i>time.</i> | H. Bheṛ, <i>sheep.</i> |
| S. Bār, <i>edge.</i> | S. Bhíkh, <i>begging.</i> |
| P. Bar, <i>the bosom, fruit.</i> | H. Bhír, <i>a multitude.</i> |
| P. Bar-ámad, <i>expenditure; in-forming against for bribery.</i> | H. Bhor, <i>dawn of day.</i> |
| P. Bar-áward, <i>estimating ex-pense.</i> | H. Bhúkh, <i>hunger.</i> |
| S. Barḅar, <i>muttering or speak-ing as in a delirium.</i> | S. Bhúl, <i>forgetfulness.</i> |
| P. Barbaṭ, <i>harp or lute.</i> | H. Bhúr, <i>charity.</i> |
| P. Barf, m. f. <i>ice, snow.</i> | A. Bikr, <i>virginity.</i> |
| H. Bárh, <i>a flood.</i> | S. Bín, <i>a stringed instrument.</i> |
| P. Bar-ḵhurd, <i>enjoyment, suc-cess.</i> | A. Biná, <i>a foundation; also bunyád.</i> |
| A. Barq, <i>lightning.</i> | H. Bisáhan, <i>offensive smell.</i> |
| P. Barr, <i>a wasp.</i> | A. Bisát, <i>bedding.</i> |
| S. Bás, <i>scent.</i> | P. Bo, <i>smell.</i> |
| C. Básalíq, <i>the great vein in the arm.</i> | H. Bol-chál, <i>conversation.</i> |
| | A. Búd, <i>distance.</i> |
| | H. Buháran, <i>sweepings.</i> |

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| <p>S. Bujh, <i>understanding.</i></p> <p>P. Bulbul, <i>a nightingale.</i></p> <p>P. Bun, <i>a basis, root ; ban, a wood.</i></p> <p>S. Búnd, <i>a drop.</i></p> <p>S. Bundiyá, <i>sweetmeats like drops.</i></p> <p>H. Buř, <i>vulva.</i></p> <p>P. Burd, <i>term at chess ; opportunity of gain.</i></p> <p>A. Buřlán, <i>abortion.</i></p> <p>P. Chá, <i>tea.</i></p> <p>P. Chádar, <i>chadar, a sheet.</i></p> <p>P. Cháh, <i>desire.</i></p> <p>H. Chahkár, <i>singing of birds.</i></p> <p>P. T. Chakáchák, chaqácháq, <i>sound of the stroke of a dagger.</i></p> <p>P. Chaķh, <i>quarrel.</i></p> <p>S. Chal, <i>motion.</i></p> <p>S. Chál, <i>custom, habit.</i></p> <p>S. Chaláchal, <i>the bustle of setting out on a journey, &c.</i></p> <p>S. Chalán, <i>clearance.</i></p> <p>H. Chámp, <i>lock of a gun ; the stocks.</i></p> <p>P. Chang, <i>a claw, a harp.</i></p> <p>H. Changer, <i>a flower-pot.</i></p> <p>H. Chapkan, <i>a kind of coat.</i></p> <p>H. Chaprás, <i>a buckle, badge.</i></p> <p>T. Chaqmáq, <i>a flint.</i></p> <p>H. Chář, <i>a knock.</i></p> <p>H. Chás, <i>plowing.</i></p> | <p>P. Chashak, <i>a tasting.</i></p> <p>P. Chashm, <i>the eye ; hope.</i></p> <p>P. Chashmak, <i>spectacles.</i></p> <p>H. Chařak, <i>crash ; glitter.</i></p> <p>H. Chařtán, <i>rocky ground, block of stone.</i></p> <p>H. Chaunķ, <i>the act of starting.</i></p> <p>S. Chaupař, <i>a game with oblong dice.</i></p> <p>T. Chechak, <i>the small-pox.</i></p> <p>S. Chhágál, <i>leathern bottle with a spout ; a goat.</i></p> <p>H. Chhakkar, <i>a slap, a blow.</i></p> <p>H. Chhál, <i>skin, bark.</i></p> <p>H. Chhán, <i>a roof, a frame for thatch.</i></p> <p>H. Chhánd, <i>tether, net.</i></p> <p>H. Chhántan, <i>a chip.</i></p> <p>S. Chhánw, <i>a shadow, also chháon.</i></p> <p>H. Chháp, <i>stamp, print, seal.</i></p> <p>H. Chhař, <i>pole of a spear ; spikenard.</i></p> <p>H. Chhár, <i>bank of a river.</i></p> <p>H. Chhařánk, <i>a weight of two ounces.</i></p> <p>H. Chhenķ, <i>confiscation.</i></p> <p>H. Chheř, <i>act of irritating or vexing.</i></p> <p>H. Chhílan, <i>parings.</i></p> <p>H. Chhíķ, <i>sneezing.</i></p> <p>S. Chhbuchhúndar, <i>a mole, a musk-rat.</i></p> |
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- H. Chik, *pain in the loins.*
H. Chík, *or chikař, mud.*
P. Chikan, m. f. *embroidered work.*
s. Chíkħ, *a scream.*
s. Chíl, chílħ, *a kite.*
H. Chilam, *top part of the huqqá.*
H. Chillar, *or chalhar, a louse.*
H. Chilman, *a skreen; also chilwan.*
چین P. Chín, *a fold or wrinkle.*
H. Chinghář, *a scream.*
T. Chiq, *a kind of skreen to keep out the glare.*
H. Chір, chірħ, *vexation.*
H. Chiránd, *smell of burning leather, hair, &c.*
H. Chiriyá, *a bird.*
H. Chitwán, *sight, a look.*
P. Chíz, *a thing, a commodity.*
H. Choán, *a dropping.*
چوب P. Chob, *wood, post, club.*
چوبک P. Chobak, *a drum-stick.*
چونچ s. Chonch, *beak, bill.*
چونج H. Chúán, *a cistern.*
H. Chudás, *lust.*
چهل H. Chuhal, *mirth, jollity; also chahal-pahal.*
H. Chúk, *an error.*
H. Chul, *itch.*
H. Chumkár, *sound made in calling dogs and horses.*
A. Dabúr, *a zephyr.*
P. Dád, *law, equity.*
A. Dafah, *time, one time.*
H. Dag, *a pace, step or measure.*
P. Daghá, *deceit, treachery.*
P. Dahlíz, *a portico.*
H. Dák, *post; constant vomit- ing.*
H. Dakár, *a belch.*
s. Dál, *pulse.*
H. Dál, *a branch.*
H. Daldal, *a quagmire.*
H. Dáng, *a club, summit.*
P. Dáng, $\frac{1}{4}$ *of a dram, $\frac{1}{8}$ of a city.*
H. Dangal, *a crowd.*
s. Dářh, *jaw-tooth, a grinder; also dāřh.*
H. Dárú, *medicine; spirituous liquor; gun-powder.* دارو
P. Darúd, *congratulation, blessing.* درود
P. Darzan, *a needle.*
P. Dastak, *clapping hands; rapping; a pass.*
P. Dástán, *a story, a fable.*
P. Dastár, *a turband.*
H. Dauf, *attack, labour.*
A. Dawá, *medicine, remedy.*
P. Dawádau, *labour, fatigue.*
P. Deg, *a caldron.*
P. Der, *delay.*
s. Dhaj, *attitude; appearance.*

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| H. Dhák, <i>pomp, fame; fear.</i> | H. Dor, <i>a string.</i> |
| H. Dhamak, <i>noise of footsteps overheard.</i> | A. Duś, <i>prayer, benediction.</i> |
| H. Dhanak, <i>lace.</i> | S. Dúb, <i>a grass, (Agrostis linearis.)</i> |
| H. Dhándhal, <i>wrangling, trick.</i> | P. A. Dubur, <i>posteriors.</i> |
| S. Dhanuk, <i>a bow.</i> | P. Dúkán, <i>a shop; also dokán.</i> |
| S. Dháp, <i>a foot measure, as far as a man can run without taking breath.</i> | P. Dúm, <i>a tail, end.</i> |
| S. Dhár, <i>edge, a line; a stream.</i> | A. Dunyá, <i>the world.</i> |
| H. Dhaṛak, <i>palpitation.</i> | P. Dúr, <i>distance.</i> |
| S. Dháras, m. f. <i>firmness of mind.</i> | P. Durd, <i>sediment.</i> |
| S. Dhaul, <i>a thump.</i> | H. Eṛ, <i>spurring.</i> |
| H. Dhaunk, <i>panting, the asthma.</i> | A. Fajar, <i>morning, dawn.</i> |
| H. Dhíl, <i>looseness, laxiness.</i> | A. Fál, <i>an omen.</i> |
| H. Dholak, <i>a small drum.</i> | A. Faláḥ, <i>prosperity, refuge.</i> |
| S. Dhúl, <i>dust.</i> | P. Faláḥhun, <i>a sling.</i> |
| H. Dhúm, <i>bustle, tumult, smoke; dhúm-dhám, bustle, noise.</i> | P. Fález, <i>a field of melons.</i> |
| S. Dhun, <i>propensity, application; sound.</i> | A. Faná, <i>mortality.</i> |
| H. Dhúp, <i>sunshine, a perfume; a sword.</i> | P. Fánús, <i>a glass shade.</i> |
| H. Dibiyá, <i>a small box.</i> | A. Fáq, <i>notch of an arrow.</i> |
| P. Díđ, m. f. <i>sight, show.</i> | A. Fara, <i>a bough, a branch.</i> |
| P. Dímak, <i>white-ant; also díwak.</i> | A. Faraj, <i>cheerfulness, joy.</i> |
| H. Díwár, <i>a wall; also díwál.</i> | A. Fard, <i>a sheet, a roll.</i> |
| P. Doál, <i>a strap, a belt.</i> | P. Farǧhúl, <i>a wrapper, a cloak.</i> |
| P. Dochár, <i>interview, meeting.</i> | P. Farhang, <i>wisdom; a vocabulary.</i> |
| | P. Faryád, <i>complaint.</i> |
| | A. Faşđ, <i>phlebotomy.</i> |
| | H. Faşl, <i>a section; harvest.</i> |
| | A. Fataḥ, <i>an opening, victory.</i> |
| | A. Fauj, <i>an army.</i> |
| | A. Fazá, <i>open space, or field.</i> |
| | A. Fidá, <i>sacrifice, ransom.</i> |
| | A. Fiǧhán, m. f. <i>lamentation.</i> |

فریار
فندق
فوج
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| A. Fikr, m. f. <i>thought, counsel.</i> | P. Gazak, a <i>relish.</i> |
| A. Filfil, <i>pepper.</i> | P. Gazand, m. f. <i>misfortune, loss.</i> |
| A. Finduq, <i>filbert nut.</i> | S. Ghám, <i>heat, sweat.</i> |
| A. Fiqah, <i>knowledge of religion and law.</i> | H. Ghán, <i>as much as is thrown into a mill at once.</i> |
| P. Fulád, <i>steel.</i> | A. Ghaná, <i>riches.</i> |
| H. Gád, <i>sediment.</i> | H. Ghanghan, <i>an imitative sound.</i> |
| S. Gágar, a <i>pot for holding water.</i> | A. Gharaz, <i>design, business.</i> |
| S. Gah, a <i>handle.</i> | H. Gharíyá, a <i>crucible; a honey-comb.</i> |
| P. Gáh, <i>place; time.</i> | S. Ghás, <i>grass.</i> |
| S. Gájar, a <i>carrot.</i> | H. Ghasan, <i>act of rubbing.</i> |
| S. Gand, <i>stink, filth.</i> | A. Ghaur, <i>deep thought.</i> |
| S. Gánd, <i>the anus.</i> | A. Ghazal, <i>an ode, a poem.</i> |
| S. Gandh, <i>scent, odor.</i> | A. Ghib, a <i>tertian ague.</i> |
| S. Gandhak, <i>brimstone.</i> | S. Ghin, <i>disgust, hatred.</i> |
| H. Ganjiyá, a <i>wallet.</i> | A. Ghiná, a <i>song.</i> |
| S. Gánth, <i>knot.</i> | A. Ghirbál, a <i>sieve.</i> |
| H. Gap, gap-shap, <i>chit-chat.</i> | A. Ghiyás, <i>redressing wrongs.</i> |
| P. Gard, <i>dust.</i> | A. Ghizá, <i>food, diet.</i> |
| P. Gardán, <i>revolution; conjugation.</i> | P. Ghulel, a <i>pellet-bow.</i> |
| P. Gardan, <i>the neck.</i> | H. Ghus-paiṭh, <i>access.</i> |
| P. Gardának, <i>the pointers in the Great Bear.</i> | P. Gird-bád, a <i>whirl-wind.</i> |
| S. Gaṭh, a <i>difficulty.</i> | P. Gird-nawáḥ, <i>environs.</i> |
| S. Garj, a <i>bellowing, thunder.</i> | P. Giyáh, <i>grass, straw, herb-age.</i> |
| S. Gáṭop, <i>burial.</i> | H. God, <i>the lap, the bosom.</i> |
| S. Gaṭhiyá, a <i>sack; pain in the joints, a bump.</i> | P. Golak, a <i>till, a drawer.</i> |
| S. Gaṭhiyá báó, <i>rheumatism.</i> | S. Gon, a <i>bag, a sack.</i> |
| H. Gaun, <i>opportunity.</i> | S. Gond, <i>gum.</i> |
| | H. Gophan, a <i>sling.</i> |

گانتھ

گاردن

گون

غزا

- F. Gor, *a tomb, a grave.*
 F. Gospand, *a sheep, a goat.*
 F. Guftár, *speech.*
 F. Guft-go, *conversation.*
 F. Guft-o-shaníd, *discourse ; contention.*
 H. Gúlar, *a wild fig.*
 F. Gulbáng, *warbling ; fame.*
 S. Gúnj, *echo, bussing.*
 F. Gurez, *flight.*
 S. Guriyá, *a bead of a rosary.*
 H. Guřiyá, *a doll.*
 F. Guroh, *m. f. a multitude, a band.*
 F. Guzáf, *a falsehood, rash speech.*
 F. Gugrán, *livelihood, employment.*
 A. Ĥabb, *a grain.*
 A. Ĥadd, *boundary, limit ; pl. ĥudúd.*
 A. Ĥadís, *m. f. tradition.*
 H. Hagás, *tenesmus.*
 F. Haikal, *figure, ornament ; a temple, a palace.*
 A. Ĥaiř-baiř, *hesitation, perplexity, suspense.*
 A. Ĥaiř, *the menses.*
 A. Ĥajm, *thickness, bigness.*
 A. Ĥajo, *satire, lampoon.*
 A. Ĥamd, *praise.*
 H. Hánk, *a bawling ; driving.*

- H. Ĥar, *name of a nut (Myrobalan).*
 A. Ĥarb, *war, battle.*
 S. Ĥartál, *orpiment.*
 A. Ĥasad, *envy, malice.*
 S. Ĥaĥ, *violence ; teasing, obstinacy.*
 A. Ĥawá, *air ; desire.*
 A. Ĥawas, *desire, lust.*
 A. Ĥayá, *shame, modesty.*
 F. Ĥezam, *fire-wood.*
 A. Ĥimáyal, *a sword-belt hung from the shoulder ; necklace of flowers.*
 A. Ĥiná, *a tree (Lawsonia inermis).*
 A. Ĥirř, *avarice, ambition.*
 A. Ĥubb, *love, friendship.*
 H. Ĥúk, *ache, stitch.*
 H. Ĥúl, *a thrust.*
 H. Ĥúr, *wrangling.*
 A. Ĥusám, *a sharp sword.*
 A. Iq̣tiná, *care, labour.*
 A. Iq̣tiráz, *objection, opposition.*
 A. Ibtidá, *beginning.*
 A. Ĥd, *a festival.*
 A. Idbár, *calamity.*
 A. Ifá, *performing, paying.*
 A. Ifrát, *m. f. excess, superfluity.*
 A. Iftirá, *fiction, calumny.*
 A. Iĥáĥah, *an inclosure.*

حرب

حرص

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| <p>A. Ihtimám, <i>diligence, solicitude.</i></p> <p>A. Ihtiyáj, <i>need, want.</i></p> <p>A. Ijlás, <i>act of sitting.</i></p> <p>A. Ikráh, <i>abhorrence, aversion.</i></p> <p>A. Iktifá, <i>sufficiency.</i></p> <p>A. Iláj, <i>m. f. remedy.</i></p> <p>A. Ilháh, <i>solicitation.</i></p> <p>A. Iltijá, <i>a request, refuge.</i></p> <p>A. Iltimás, <i>m. f. a beseeching or praying.</i></p> <p>A. Imá, <i>sign, wink.</i></p> <p>A. Imbisát, <i>gladness, mirth.</i></p> <p>A. Imdád, <i>help, succour.</i></p> <p>A. Inán, <i>reins, bridle.</i></p> <p>S. Indráyan, <i>colocynth.</i></p> <p>A. Inshá, <i>creation, composition.</i></p> <p>A. Intihá, <i>end.</i></p> <p>A. Irád, <i>bringing, producing.</i></p> <p>A. Ishá, <i>first watch ; evening prayers.</i></p> <p>A. Ishtiál, <i>m. f. inflaming, burning.</i></p> <p>A. Ishtihá, <i>hunger.</i></p> <p>P. Istád, <i>act of standing.</i></p> <p>A. Istidá, <i>request, desire.</i></p> <p>A. Istidád, <i>readiness ; ability.</i></p> <p>A. Istikráh, <i>aversion, reluctance.</i></p> <p>A. Iṣṭiláh, <i>phrase, idiom.</i></p> <p>A. Istimdád, <i>begging assistance.</i></p> | <p>A. Istirná, <i>desire to please, alacrity.</i></p> <p>A. Itminán, <i>rest, security.</i></p> <p>A. Ittilá, <i>information.</i></p> <p>A. Iṣá, <i>pain, vexation.</i></p> <p>A. Izár, <i>drawers.</i></p> <p>P. Já, <i>a place.</i></p> <p>P. Jabin, <i>the forehead.</i></p> <p>A. Jád, <i>a ringlet.</i></p> <p>P. Jádád, or Jáidád, <i>a place ; service ; an assignment of land.</i></p> <p>A. Jadwal, <i>ruled lines.</i></p> <p>P. Jafá, <i>oppression.</i></p> <p>H. Jagah, <i>a place ; also gáh.</i></p> <p>P. Jágír, or Jáigír, <i>a pension in land.</i></p> <p>P. Jáh, <i>dignity, rank.</i></p> <p>H. Jájam, or Jázam, <i>a cloth to sit on.</i></p> <p>A. Jama, <i>a congregation, collection.</i></p> <p>H. Jamak, <i>state of success or</i></p> <p>H. Jáman, <i>a fruit.</i> [glory.]</p> <p>P. Ján, <i>m. f. life.</i></p> <p>A. Janáb, <i>side ; majesty.</i></p> <p>P. Jang, <i>battle.</i></p> <p>S. Jángh, <i>the thigh.</i></p> <p>A. Jánib, <i>a part or side.</i></p> <p>H. Jaṣ, <i>a root.</i></p> <p>S. Jaṣáwal, <i>winter dress.</i></p> <p>H. A. Jarib, <i>a sort of stick ; a measure.</i></p> |
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- P. Jast-jú, *searching*.
 A. Jauhar, *m. f. a gem, skill ; essence*.
 A. Jazá, *requital, reward*.
 H. Jeb, *a pocket*.
 H. Jehar, *a pile of pots filled with water*.
 H. Jhalak, *splendor*.
 H. Jhálar, *fringe*.
 H. Jhak, *absurd conduct ; passion, also jhal*.
 H. Jhamak, *glitter*.
 H. Jhanak, *or jhankár, tinkling*.
 H. Jhánjh, *cymbals ; passion*.
 H. Jhánk, *peeping*.
 H. Jhar, *heavy rain ; kind of lock*.
 H. Jháran, *sweepings, a coarse cloth*.
 H. Jharap, *fieriness, acrimony*.
 H. Jhaṭak, *a twitch, throw*.
 H. Jhijhak, *a start*.
 H. Jhl, *a lake*.
 H. Jhílam, *armour*.
 H. Jhíngá, *shrimp*.
 H. Jhiṭak, *threat*.
 H. Jhok, *a jolt*.
 H. Jhonk, *a shove, a blast*.
 A. Jhúl, *body clothes of cattle ; a bag*.
 H. Jhúmak, *an assembly ; battle*.
 S. Jíbh, *the tongue*.
 A. Jílá, *splendor*.
 A. Jílau, *a rein ; retinue*.
 A. Jild, *skin, a book*.
 A. Jímṣ, *copulation*.
 A. Jináh, *a pinion or wing*.
 A. Jins, *kind, race*.
 H. Joár, *flood-tide ; Indian corn*.
 H. Jonk, *a leech*.
 A. Juṣ, *kunger*.
 H. Júp, *a louse*.
 H. Jung, *collection (of books &c.) ; emotion*.
 P. Kábuk, *a pigeon-house*.
 P. Kachkol, *a cup, a beggar's wallet*.
 S. Kachnár, *a tree, (Bauhinia variegata.)*
 H. Kachpach, *a crowd*.
 A. Kadd, *search, labor*.
 P. Kaf, *foam*.
 A. Kafak, *a part of the hand stained*.
 A. Kaff, *palm of the hand*.
 P. Káh, *grass, straw*.
 P. Kajak, *iron for driving elephants*.
 P. Kákul, *a curl, a lock*.
 P. Kamán, *a bow*.
 P. Kamand, *a scaling ladder*.
 P. Kamar, *the loins ; a girdle*.
 A. Kamín, *an ambush*.

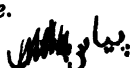


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| A. Kanh, <i>substance, quality.</i> | A. Kharif, <i>autumn, or its harvest.</i> |
| H. Kanjiyá, <i>a small sty, or stithe.</i> | P. Khas, <i>a grass, (Andropogon muricatum.)</i> |
| S. Kapás, <i>cotton.</i> | A. Khatá, <i>mistake, crime.</i> |
| H. Karak, <i>a crash, thunder.</i> | A. Khatim, <i>a ring, a seal.</i> |
| P. Kárd, <i>a knife.</i> | A. Khatir, <i>the heart.</i> |
| A. Kárez, <i>a canal for watering gardens.</i> | H. Khaingch, <i>pulling.</i> |
| P. Kás, <i>a kind of grass ; a cough.</i> | A. Khazz, <i>coarse silk cloth.</i> |
| H. Kasak, <i>pain, stitch.</i> | A. Khifá, <i>a secret.</i> |
| P. Kashúd, <i>an opening.</i> | H. Khil, <i>parched grain.</i> |
| A. Kasr, <i>loss, affliction.</i> | S. Khir, <i>rice-milk.</i> |
| H. Kastúra, <i>an oyster.</i> | P. Khirad, <i>wisdom.</i> |
| S. Katran, <i>parings.</i> | P. Khirám, <i>pace, gait.</i> |
| S. Kenchul, <i>slough of a snake.</i> | P. Khistak, <i>lower garment.</i> |
| S. Kesar, <i>saffron.</i> | A. Khiyát, <i>a needle.</i> |
| A. Khabar, <i>news, account.</i> | A. Khizán, <i>autumn, or its falling leaves.</i> |
| H. Khader, <i>pursuit.</i> | P. Kho, <i>nature, habit.</i> |
| H. Khail, <i>armed multitude.</i> | A. Khush-bo, <i>perfume.</i> |
| A. Khair, <i>goodness, health.</i> | H. Kich, <i>or kichar, mud.</i> |
| P. Khák, <i>dust, earth.</i> | H. Kichpich, <i>mud, mire.</i> |
| P. Khákistar, <i>ashes.</i> | S. Kil, <i>a small nail or peg ; also kilá.</i> |
| S. Khál, <i>the skin.</i> | P. Kilid, <i>a key.</i> |
| A. Khalq, <i>creation, people.</i> | P. Kill, <i>a reed, a pen.</i> |
| H. P. Khán, <i>or kán, a mine.</i> | S. Kiran, <i>a ray of the sun.</i> |
| A. Khánqáh, <i>a monastery.</i> | P. Kinár, <i>bosom, embrace.</i> |
| H. Khapách, <i>a splinter.</i> | A. Kirh, <i>aversion.</i> |
| H. Khaprail, <i>a tiled house.</i> | H. Kirich, <i>a splinter ; a sword.</i> |
| A. Kharád, <i>a lathe.</i> | A. Kitáb, <i>a book.</i> |
| H. Kharáhand, <i>stalk of burnt grass.</i> | A. Kitabiyá, <i>a small book.</i> |
| P. Kharid, <i>purchase.</i> | |

- s. Koyal, *a cuckoo*.
 s. Kuch, *m. f. the bosom*.
 H. Kúd, *a leap*.
 A. Kufr, *m. f. infidelity*.
 s. Kúk, *sighing, sobbing*.
 P. Kuláh, *a cap, hat*.
 H. Kulánc, *a bound, a leap*.
 H. Kulhiyá, *a cup*.
 P. Kumak, *aid, assistance*.
 P. Kún, *Podes*.
 P. Kunjashk, *a sparrow*.
 Kuřuk, *chuckling*.
 H. Lád, *a load*.
 P. Láf, *boasting, vanity*.
 s. Lág, *hitting; enmity; love*.
 P. Laghám or lagám, *a bridle*.
 A. Lařad, *niche of a sepulchre*.
 H. Lahak, *glitter*.
 s. Lahar, *a wave, a whim*.
 A. Lařn, *a sound, melody*.
 A. Lail, *night*.
 s. Láj, *shame*.
 P. Lakad, *a kick*.
 H. Lalkár, *a call, a challenge*.
 H. Lam-chhar, *a long musket*.
 A. Lán, *cursing; also lantán*.
 H. Lap, *a handful of water*.
 H. Lapak, *a flash; the spring of a tiger, &c*.
 H. Lapetan, *a roller on which cloth is wound*.
 H. Lař, *a string of pearls, a row*.
 H. Lařak, *dangling, coquetry*.
 s. Lářh, *an obelisk; also lář*.
 s. Lau, *flame of a candle*.
 A. Lauř, *a plank, tablet*.
 s. Laung, *a clove*.
 P. Lezam, *a kind of bow made for exercise*.
 H. Líd, *dung of horses*.
 H. Likh, *a nit*.
 A. Liqá, *act of meeting*.
 A. Lisán, *the tongue, language*.
 s. Loh-sár, *an iron mine*.
 H. Loth, *a corpse*.
 H. Lúh, *a hot wind*.
 H. Luřiyá, *a small pot*.
 A. Mád, *place of return, resurrection*.
 A. Madad, *help*.
 A. Madah, *praise*.
 A. Mádan, *m. f. a mine*.
 A. Madd, *extension*.
 P. Magas, *a fly; a freckle*.
 H. Mahak, *odour, perfume*.
 P. Mahár, *reins, wood in the nose of a camel*.
 A. Mařfil, *place of meeting, assembly*.
 A. Mařshar, *the last judgment*.
 H. Mainá, *a kind of jay*.
 A. Majál, *power, ability*.
 A. Majlis, *an assembly*.

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| <p>A. Májún, <i>an electuary medicine ; confection.</i></p> <p>H. Malmal, <i>muslin.</i></p> <p>H. Mánd, <i>a faded color ; a dunghill, a den.</i></p> <p>H. Máng, <i>division of the hair ; a prow.</i></p> <p>P. Mánind, <i>m. f. resemblance.</i></p> <p>A. Manḵhar, <i>the nostril.</i></p> <p>A. Mantīq, <i>logic ; an oration.</i></p> <p>A. Manzil, <i>a day's journey ; an inn, a dwelling.</i></p> <p>A. Maqad, <i>a place to sit on ; the hips.</i></p> <p>s. Már, <i>a beating, a blow.</i></p> <p>P. Mardumak, <i>the pupil of the eye.</i></p> <p>P. Marg, <i>death.</i></p> <p>A. Marqad, <i>a bed, a grave.</i></p> <p>A. Masá, <i>evening.</i></p> <p>A. Maşáf, <i>a field of battle, the ranks.</i></p> <p>A. Maşal, <i>a fable, proverb ; pl. imşál.</i></p> <p>A. Mashal, <i>a torch.</i></p> <p>P. Mashk, <i>a leathern water-bag.</i></p> <p>A. Mashq, <i>beating ; labour ; example, use.</i></p> <p>A. Masnad, <i>a throne, a cushion.</i></p> <p>A. Matá, <i>enjoyment, advantage.</i></p> <p>A. Matá, <i>merchandise.</i></p> | <p>H. Maşak, <i>coquetry, ogling ; also maşkan.</i></p> <p>A. Mauj, <i>a wave ; a whim.</i></p> <p>H. A. Máwá, <i>substance ; starch ; m. f. dwelling.</i></p> <p>A. Mazár, <i>m. f. a place of visitation ; a grave.</i></p> <p>P. Mekh, <i>a nail, a tent-pin.</i></p> <p>H. Menḍ, <i>a bank, a border.</i></p> <p>P. Mex, <i>a table.</i></p> <p>A. Miḥak, <i>a touch-stone, a test.</i></p> <p>A. Miḥráb, <i>the pulpit, or chief place in a mosque.</i></p> <p>P. Mil, <i>a needle, a skewer.</i></p> <p>s. Miláp, <i>agreement, reconciliation.</i></p> <p>A. Mindíl, <i>a table-cloth, a towel ; a turband.</i></p> <p>A. Minqár, <i>a bird's bill or beak.</i></p> <p>A. Miqráz, <i>scissors.</i></p> <p>A. Miráj, <i>a ladder.</i></p> <p>A. Miras, <i>heritage, patrimony.</i></p> <p>s. Mirch, <i>pepper.</i></p> <p>s. Mirdang, <i>a kind of drum.</i></p> <p>H. Miroḡ, <i>a twist, a turn.</i></p> <p>A. Mişál, <i>or mişl, simile, likeness.</i></p> <p>A. Mişbáḥ, <i>a lamp.</i></p> <p>A. Miştar, <i>a rule, a line.</i></p> <p>A. Mişwák, <i>a tooth-brush.</i></p> <p>P. Miyán, <i>scabbard ; the loins.</i></p> <p>A. Mizán, <i>a balance, a scale.</i></p> |
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- P. Mizhah, *the eye-lash* ; *pl.* mizhgán.
- A. Miṣráb, *a quill with which a musical instrument is struck.*
- P. Morchál, *an intrenchment.*
- H. Morchang, *a Jew's-harp* ; also múrchang, múchung, and múhchang.
- A. Moṭh, *bundle, load* ; muṭh, *a handle.*
- A. Mubtidá, *commencement.*
- H. Múchh, *whiskers.*
- A. Muhimm, *important business* ; *pl.* mahámm.
- P. Muhar, *a seal, a gold coin.*
- s. Múng, *a kind of pulse.*
- s. Múnj, *a grass of which ropes are made.*
- A. Murád, *desire, design.*
- A. Muṭád, *custom, use.*
- A. Nabz, *the pulse.*
- P. Náf, *the navel.*
- P. Nafír, *a brassen trumpet.*
- P. Nafrín, *detestation, curse.*
- A. Nahar, *a stream.*
- A. Naḥo, *syntax* ; *way, manner.*
- P. Nai-shakar, *sugar-cane.*
- s. Náḳ, *the nose.*
- s. Nakel, *the iron in a camel's nose.*
- s. Nak-sír, *the veins of the nose.*
- A. Namaṭ, *way, manner.*
- P. Namáz, *prayer.*
- P. Namkin, *pickled lemons.*
- P. Namúd, *guide* ; *appearance.*
- A. Námús, *m. f. reputation.*
- P. Nán, *bread.*
- H. Nánd, *a large earthen pan.*
- H. Nánhiyál, *maternal grandfather's family.*
- P. s. Náo, *a boat.*
- s. Náp, *a measure.*
- A. Naqá, *purity.*
- A. Naqb, *a burrow, a mine.*
- A. Naql, *a history, a tale, a copying.*
- A. Nár, *fire.*
- P. Nard, *a counter* ; *backgammon.*
- P. Nargis, *a narcissus.*
- A. Nas, *a vein, a sinew.*
- s. Nás, *snuff.*
- P. Nashtar, *a lancet.*
- A. Nasím, *a gentle breeze.*
- A. Nasl, *race.*
- A. Naṣṣ, *prose.*
- s. Nath, *m. f. ring of the nose.*
- A. Naum, *sleep.*
- s. Nau-ratan, *ornament of nine pearls for the wrist.*
- P. Nawá, *voice.*
- P. Náwak, *an arrow* ; *a tube* ; *a sting.*
- P. Naward, *a ply, a fold.*

- A. Naṣm, *verse, order; a string.*
A. Naṣr, *sight, vision.*
A. Naṣr, *a gift; a vow; an interview.*
H. Neg, *marriage presents.*
H. Neo, *a foundation.*
H. Nichháwar, *sacrifice, a victim.*
A. Nidá, *sound, voice.*
P. Niḡáh, *a look, a glance; care.*
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A. Nínd, *or Níd, sleep.*
A. Niqáb, *a veil.*
A. Niṣáb, *root, dignity; capital.*
A. Niṣár, *m. f. scattering money.*
H. Niwár, *tape.*
P. Niyáz, *a petition; poverty; a thing dedicated.*
P. Nok, *a beak or bill, also nol.*
H. Ojhal, *privacy.*
H. Ok, *sickness at the stomach.*
H. Os, *dew.*
H. Pachchar, *a wedge.*
H. Pachhář, *a fall, a winnowing.*
H. Pág, *or pagiyá, a turband.*
P. Pagáh, *dawn of day; and poh, or pah.*
H. Pahunch, *arrival.*
P. Paikán, *head of an arrow.*
s. Paikár, *war.*
s. Paizár, *a slipper or shoe.*
H. Pakar, *act of seizure.*
H. Pakháwaj, *a kind of drum, a timbrel.*
H. Pál, *m. f. a sail; a small tent.*
P. Palak, *the eyelid.*
P. Páliz, *a field of melons.*
E. Paltan, *a battalion.*
P. Panáh, *protection, refuge.*
H. Pár, *a scaffold.*
s. Parakh, *examination, trial.*
P. Pargár, *m. f. a pair of compasses.*
s. Parhan, *the act of reading.*
H. Partal, *the baggage of a horseman.*
P. Parwá, *fear; and parwáh.*
P. Parwáz, *the act of flying.*
P. Pasand, *choice.*
P. Pashm, *wool, hair.*
H. Paṭhiyá, *a young full-grown animal.*
P. Patíl-soz, *a lamp-stand.*
H. Paṭkan, *a knock or fall.*
H. Patwár, *a rudder; also Patwál.*
s. Payál, *straw.*
s. Páyil, *ornament of the feet.*
H. Pau, *ace on dice; dawn.*
P. Pechak, *a ball of thread.*
H. Peng, *exertion made in swinging.*

- P. Pechak, *a ball of thread.*
H. Peng, *exertion made in swinging.*
H. Pentĥ, *a market.*
S. Per, *a tree.*
P. Peshwáz, *a gown, female dress.*
H. Phab, phaban, *ornament.*
S. Phál, *plough-share.*
H. Phánk, *a slice or piece of fruit.*
H. Phaťkár, *curse, removal.*
H. Phenk, *throw, cast.*
S. Phonháť, or phorhár, *small drops of rain.*
H. Phonk, *notch of an arrow.*
H. Phúnk, *act of blowing.*
H. Phuřiyá, *a sore, a pimple.*
S. Píb, *pus, matter.*
H. Píchh, *rice-gruel.*
P. Píh, *grease, tallow.*
H. Pík, *betel spittle.*
H. Pínak, *intoxication from opium.*
S. Pír, *pain.*
S. Píťh, *the back.*
S. Piyár, *m. f. love.*
S. Piyás, *thirst.* 
P. Piyáz, *an onion.*
S. Por, *a joint.*
P. Poshák, *dress, clothing.*
S. Púchh, *inquiry.*
S. Púnchh, *a tail.*
H. Purchak, *deceit, trick.*
S. Puwál, *straw.*
A. Qáb, *a large dish for kneading dough; a measure.*
A. Qabá, *a garment, a jacket.*
A. Qabr, *a grave.*
A. Qabz, *contraction, receipt, tax.*
A. Qadr, *worth, quantity, fate.*
A. Qafá, *back of the neck.*
A. Qaid, *imprisonment, obligation* 
A. Qanút, *despair.*
A. Qasam, *an oath.*
A. Qatā, *cut, shape.*
A. Qatár, *row, string of animals.* 
A. Qaum, *a tribe, a sect.*
A. Qaus, *a bow.*
A. Qausquzah, *the rainbow.*
A. Qazá, *fate, death.*
A. Qism, *kind, part; pl. aqsám.*
A. Qist, *a portion.*
A. Qitál, *battle, slaughter.*
A. Qor, *a cotton rope, tape twist.*
A. Qulqul, *gurgling.*
H. Ráb, *sirup.*
A. Rafáh, *repose.*
P. Raťtár, *gait, pace.*
P. Rag, *a vein, a fibre.*
H. Ragať, *attrition.*
H. Raged, *pursuit, chase.*

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- P. Ráh, rah, *a way.*
 S. Rákh, *ashes.*
 S. Rál, *saliva; pitch, rosin.*
 A. Ramz, *a wink or sign.*
 P. Rán, *the thigh.*
 S. Ráng, *pewter; tin.*
 H. Ranjak, *priming powder.*
 A. Raqam, *kind, writing.*
 H. A. Rás, *reins of a bridle; m. the head.*
 P. Rasad, *stores for an army, &c.*
 P. Rasíd, *a receipt.*
 A. Rasm, *custom; pl. rusúm.*
 S. Rath, *a carriage.*
 P. Rauárau, *travelling.*
 A. Raunaq, *splendor, beauty.*
 P. Raz, *a vineyard, grape.*
 A. Razá, *consent, permission.*
 P. Reg, *sand.*
 H. Rel-pel, *abundance; crowd.*
 H. Renk, *braying of an ass.*
 P. Resmán, *string, cord.*
 P. Rewand, *rhubarb.*
 A. Ridá, *a cloke.*
 A. Ríh, *wind.*
 A. Rihl, *support for a book.*
 A. Rijá, *hope.*
 S. Ríjh, *love, desire.*
 A. P. Rikáb, *a stirrup; a dish.*
 P. Rím, *matter, pus.*
 H. Ríph, *the back-bone.*
 S. Roás, *inclination to cry.*

رسم

رضا

- P. Robáh, *a fox.*
 S. Rohú, *name of a fish.*
 S. Rok, *and Rokán, prevention.*
 S. Rokař, *ready-money.*
 P. Rúdád, *a narration.*
 A. Rúh, *soul, spirit; pl. arwáh.*
 S. Rúk *and Rúkán, to boot.*
 A. Šabá, *a gentle breeze.*
 A. Sabíl, *a way, a road.*
 A. Šabr, *patience.*
 A. Šadá, *a sound.* صر
 A. Šadaf, *a shell, a pearl.*
 A. Sadd, *a wall, a barrier.*
 A. Šadr, *the breast.*
 A. Šafá, *purity.*
 A. Šaff, *a line, a series.*
 H. Ságún, *teak wood.*
 A. Šahnak, *a plate.*
 A. Saho, *an error.* سهو
 A. Sáid, *the fore-arm.*
 A. Šaid, *game, prey; complaint.*
 A. s. Sail, *a flood; a cold.*
 A. Sair, *perambulation.*
 S. Saj, *shape, appearance.*
 P. Sakanjabín, *oxymel, an acid.*
 A. Saķhá, *liberality.*
 A. Salakħ, *the day preceding the first day of the new moon.*
 A. Sanad, *signature, a prop.*
 S. Samajh, *understanding.*
 A. Šamšám, *a sharp sword.*
 P. Sán, *a whetstone.*

- A. Šaná, *praise*.
 A. Šandúq, *m. f. a box, a trunk*.
 S. Sāng, *a spear*.
 P. Sangín, *a bayonet*.
 P. Sanjáf, *a border*.
 S. Sānjh, *evening*.
 S. Sāns, *breath, sigh*.
 A. Sāq, *the leg*.
 A. Saqf, *a roof, a canopy*.
 P. Sará, *house for caravans ; s. cover of a pot*.
 A. Šarā, *the epilepsy*.
 H. Saráh, *praise, commendation*.
 H. Šarāhind, *a disagreeable smell*.
 S. Šaran, *rottenness*.
 P. Sarbaráh, *supply, cash*.
 P. Sar-dawál, *reins, head-stall*.
 A. Šarfah, *expence, profusion*.
 A. P. Sar-hadd, *boundary*.
 P. Sarkár, *government, state ; (m.) head man*.
 A. Šaršar, *a cold boisterous wind*.
 S. Sarson, *a kind of mustard seed*.
 A. Saṭaḥ, *a platform, a surface*.
 A. Saṭar, *a line*.
 P. Satoh, *distress*.
 P. Saugand, *an oath*.

- P. Sazá, *correction, punishment*.
 S. Sej, *a bed, bedding*.
 P. Shab, *night*.
 P. Shab-deg, *a dish of meat and turnips kept on the fire all night*.
 P. Shab-nam, *dew*.
 P. Shah-rag, *the great vein in the arm*.
 P. Shakar, *sugar*.
 P. Shakeb, *patience*.
 P. Shákḥ, *a bough, a branch*.
 P. Shákḥsár, *a garden*.
 A. Shakl, *shape*.
 S. Shál, *a shawl*.
 A. Shalakh, *a round of musketry ; also shalaq*.
 A. Shalláq, *a flogging*.
 P. Shám, *evening*.
 A. Šama, *a lamp*.
 A. Šamím, *odour*.
 P. Šamsher, *a sword*.
 P. Šán, *dignity, business*.
 P. Šaníd, *act of hearing*.
 A. Šaráb, *wine, liquor*.
 A. Šaraḥ, *explanation*.
 A. Šáriq, *a high road*.
 P. Šarm, *shame, modesty*.
 A. Šarr, *wickedness*.
 A. Šart, *condition, agreement*.
 A. Šaṭranj, *chess*.
 A. Šifá, *cure, recovery*.

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| <p>P. Shikan, <i>shrinking</i>.</p> <p>P. Shikoh, <i>dignity, state</i>.</p> <p>A. Shiriyán, <i>an artery</i>.</p> <p>S. Shísham, <i>a kind of wood, sissoo</i>.</p> <p>A. Shuḡ, <i>light, rays</i>.</p> <p>P. Shustoshú, <i>washing</i>.</p> <p>P. Síkḥ, <i>a spit</i>.</p> <p>S. Sil, <i>a grinding-stone</i>.</p> <p>A. Siláḥ, <i>armour, arms</i>.</p> <p>S. Sím, <i>a flat bean</i>.</p> <p>A. Sinán, <i>point of a spear, &c</i>.</p> <p>P. Sindán, <i>an anvil</i>.</p> <p>A. Šinf, <i>species, kind</i>.</p> <p>H. Sínk, <i>a culm of grass for brooms</i>.</p> <p>H. Síp, <i>a shell</i>.</p> <p>P. Sipáh, <i>an army</i>.</p> <p>P. Sipar, <i>a shield</i>.</p> <p>P. Sipás, <i>praise, thanksgiving</i>.</p> <p>P. Sipurd, <i>charge, trust</i>.</p> <p>H. Siṛ, <i>madness</i>.</p> <p>P. Sitad, <i>a taking</i>.</p> <p>S. Sîṭh, <i>dregs of betel</i>.</p> <p>A. Širát, <i>a way</i>.</p> <p>S. Sîwín, <i>vermicelli</i>.</p> <p>P. Sohun, <i>a file</i>.</p> <p>H. Sojh, <i>straightness</i>.</p> <p>S. Sonf, <i>aniseed</i>.</p> <p>S. Sonṭh, <i>dry-ginger</i>.</p> <p>P. Sozan, <i>a needle</i>.</p> <p>P. Sú, <i>a side</i>.</p> <p>A. Šubaḥ, šabáḥ, <i>dawn of day</i>.</p> | <p>P. Súfár, <i>m. f. the notch of an arrow; needle's eye</i>.</p> <p>S. Súj, <i>a swelling</i>.</p> <p>H. Sújh, <i>sight</i>.</p> <p>A. Šulaḥ, šaláh, <i>peace</i>.</p> <p>A. Šulb, <i>crucifixion, teasing</i>.</p> <p>H. Sumsum, <i>noise of wood burning, simmering</i>.</p> <p>A. Sumúm, <i>hot pestitential winds</i>.</p> <p>S. Sünd, <i>proboscis of an elephant</i>.</p> <p>S. Súngh, <i>a smell</i>.</p> <p>S. Súnghun, <i>a thing to smell, snuff</i>.</p> <p>S. Surang, <i>a mine, subterraneous passage</i>.</p> <p>A. Súranján, <i>a medicine</i>.</p> <p>P. Surín, <i>the hips, the thighs</i>.</p> <p>P. Táḇ, <i>heat, light, power</i>.</p> <p>A. Ṭabá, <i>nature, genius</i>.</p> <p>A. Ṭabáshír, <i>sugar of the bamboo</i>.</p> <p>A. Ṭablak, <i>a little drum</i>.</p> <p>A. Ṭáḇád, <i>number, computation</i>.</p> <p>P. Tagápú, tagḇau, <i>bustle, fatigue</i>.</p> <p>P. Tah, <i>fold; the bottom</i>.</p> <p>P. Táḥ, <i>a plait</i>.</p> <p>H. Ṭahak, <i>pain in the joints</i>.</p> <p>H. Ṭahal, <i>housewifery, a job</i>.</p> <p>A. Taj, <i>the bay tree, or its bark</i>.</p> |
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تجسس
A. Tajassus, *spying*.

H. Tak, *a scale, staring*.

S. P. Ták, *a glance; a vine*.

H. Takkar, *shoving or knocking against*.

A. Takrár, *repetition*.

S. Taksál, *m. f. mint*.

H. Tál, *a heap; evasion*.

A. Talab, *wages*.

A. Talásq, *a divorce*.

H. Talwár, *a sword; also turwár*.

A. Tamá, *avarice*.

A. Tamanná, *a request*.

A. Tammauwul, *riches, growing rich*.

P. Tán, *note, tune*.

A. Tanáb, *a tent rope*.

H. Táng, *the leg*.

H. Tánk, *an iron pin, a stitch*.

P. Tanḡhwáh, *wages*.

S. Tánt, *m. f. cat-gut, sinew*.

A. Tanz, *mirth*.

P. Tap, *a fever; tapidiq, a hectic fever; tapighib, a tertian fever*.

H. Táp, *pawing of a horse*.

H. Tapak, *sound made by dropping; pain; also tábhak*.

P. Tár, *m. f. thread; wire*.

H. Tář, *understanding*.

P. Tarab, *a musical tone*.

A. Tarab, *cheerfulness, joy*.

A. Tarah, *mode, manner*.

S. Tarang, *a wave; whim; dignity*.

H. Tarap, *agitation, haste, a leap*.

P. Tarázú, *a scale, balance*.

P. Tariz, *a piece of cloth cut transversely*.

S. Tarřar, *chattering*.

A. Tarz, *form, manner*.

H. Tasak, *stitch, throb*.

H. Tařiyá, *a skreen*.

A. Taubah, *penitence*.

A. Tawáf, *encompassing; pilgrimage*.

A. Tawajjuh, *turning to, kindness*.

A. Tawaqqu, *hope, trust*.

A. Tawázu, *humility, compliments*.

A. Tawazzú, *ablution, arriving at puberty*.

P. Tegh, *a scimitar*.

H. Tem, *snuff of a candle*.

P. Teshah, *a carpenter's axe*.

H. Tháh, *bottom, ford*.

H. Thak-řhak, *m. f. hard work; a sound*.

H. Thand, řhandak, *coldness*.

H. Tháp, *a tap, a paw*.

H. Thasak, *state, dignity*.

H. Thaur, *place*.

ترازو

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منها

REG.F

- H. *Ṭhek*, support.
 H. *Ṭhes*, a knock, a blow.
 H. *Ṭhiliyá*, a water-pot.
 H. *Ṭhiṭhak*, standing amazed.
 H. *Ṭhiṭhar*, numbness.
 H. *Ṭhokar*, a blow, a tripping;
 so *ṭhes*.
 H. *Ṭhong*, striking with the
 finger or beak.
 H. *Ṭhumak*, walking grace-
 fully.
 A. *Ṭib*, medicine.
 A. *Ṭiḥál*, spleen.
 H. *Ṭikiyá*, a wafer, small cake
 of charcoal.
 P. *Tilak*, a gown.
 A. *Timṣál*, resemblance.
 H. *Ṭíp*, a note of hand; draw-
 ing a cord.
 H. *Ṭiptáp*, ornament; act of
 pressing.
 H. *Ṭís*, a throb.
 H. *Ṭo-á*, feeling, groping.
 H. *Ṭok*, hindrance.
 H. *Tond*, pot-belly.
 T. *Top*, a cannon.
 T. *Topak*, or *tupak*, a musket.
 P. *Toshak*, a quilt, a mat-
 tress.
 P. *Tufang*, a musket; a tube.
 H. *Tuk*, a moment.
 H. *Ṭungár* or *ṭung*, pecking or
 nibbling fruit.

- S. *Ukh and íkh*, sugar-cane.
 H. *Uláq*, a kind of small boat.
 H. *Uljhan*, involution, compli-
 cation.
 H. *Ulú*, grass used for thatch.
 H. *Umang*, transport, joy.
 P. *Ummed*, or *ummaid*, hope.
 A. *Umr*, age.
 S. *Unchás*, height.
 H. *Uṅgh*, nodding, sleepiness.
 H. *Upaj*, the chorus of a song.
 H. *Upas*, offensive smell, rotten-
 ness.
 H. *Urán*, act of flying.
 H. *Ureb*, complication.
 G. *Uṣṭarláb* an astrolabe.
 H. *Utáran*, a fragment; cast-
 off clothes.
 H. *Utáwal*, quickness.
 H. *Uṭhán*, act of appearing.
 H. *Uṭh-baiṭh*, restlessness.
 A. *Wabá*, the plague or pesti-
 lence.
 P. *Wáh*, bravo! alas!
 A. *Wafá*, performing a promise,
 fidelity.
 A. *Wajh*, cause; mode; face.
 A. *Wará*, m. f. timidity, fear
 of God; temperance.
 A. *Wasat*, m. f. the middle,
 centre.
 P. *Wáshud*, opening, dispers-
 ing.

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| A. Wazā, <i>situation, state, mode, conduct.</i> | A. Zamburak, <i>a small gun.</i> |
| A. Wilā, <i>friendship.</i> | A. Zamīn, <i>earth.</i> |
| P. Yād, <i>recollection, memory.</i> | P. Ẓamm, <i>blame.</i> |
| P. Yāl, <i>a horse's mane.</i> | A. Zanjābīl, <i>dry ginger.</i> |
| A. Yās, <i>despair.</i> | P. Zanjīr, <i>a chain.</i> |
| P. Zabān, <i>the tongue, speech.</i> | B. Ẓarb, <i>a blow, stamping.</i> |
| A. Ẓabh, <i>sacrifice, slaughter.</i> | P. Zardak, <i>a carrot.</i> |
| A. Zabūr, <i>the Psalms of David.</i> | H. Zaṭal, <i>quibbling, chattering.</i> |
| A. Zāfarān, <i>saffron.</i> | A. Ẓawā, <i>or ziyā, light, splendor.</i> |
| P. Zagħan, <i>a kite.</i> | P. Zeb, <i>beauty, ornament.</i> |
| P. Zāghand, <i>sally, flight, levity.</i> | A. Ẓidd, <i>opposition.</i> |
| A. Ẓahr, <i>the back.</i> | P. Zih, <i>a bow-string.</i> |
| A. Zak, zik, <i>injuring, disappointing.</i> | A. Zinā, <i>adultery, fornication.</i> |
| P. Zaḡhm, <i>m. f. a wound.</i> | P. Zinjīf, <i>fringe.</i> |
| P. Zālú, <i>a leech.</i> | P. Zīr, zīl, <i>the treble, (in music.)</i> |
| A. Ẓamād, <i>a bandage, a plaster.</i> | P. Zīrah, <i>iron armour.</i> |
| P. Zamām, <i>m. f. a rein, bridle.</i> | P. Zulf, <i>a curling lock.</i> |
| P. Zambīl, <i>a basket, purse.</i> | A. Zunnār, <i>a belt, or girdle; a rosary.</i> |

CHAPTER II.

OF ADJECTIVES.

(1.)—COMMON ADJECTIVES.

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|-----------------------------------------------|-----------------------------------------|
| P. Abád, <i>populous.</i> | S. Akelá, <i>alone.</i> |
| P. Abí, <i>watery.</i> | A. Aḵhir, <i>aḵhir, last.</i> |
| H. Abká, <i>present (time).</i> | H. Alag, <i>separate, apart.</i> |
| A. Ablaq, <i>pye-bald.</i> | A. Ālī, <i>high.</i> |
| S. Achchhá, <i>good.</i> | A. Ālīl, <i>weak.</i> |
| A. A'dil, <i>just.</i> | A. Ālim, <i>wise.</i> |
| A. Ādīm, <i>destitute.</i> | A. Ālim, <i>learned.</i> |
| H. Adkhilá, . Adkholá, <i>half-blown.</i> | P. Alúdah, <i>defiled.</i> |
| H. Adná, <i>low, mean, inferior.</i> | A. Āmalí, <i>artificial, practical.</i> |
| P. Afshurdah, <i>pressed, filtered.</i> | A. Amín, <i>faithful.</i> |
| P. Afsurdah, <i>frozen, faded, sad.</i> | A. Āmīq, <i>deep.</i> |
| P. Afzún, <i>increasing.</i> | P. Amírānah, <i>lordly.</i> |
| P. Agáh, <i>informed of, acquainted with.</i> | A. Āmúm, <i>common.</i> |
| P. Aghashtah, <i>moistened, mixed.</i> | P. Andak, <i>a little, a few.</i> |
| S. Aglá, <i>former.</i> | S. Andarún, <i>internal.</i> |
| S. Khaní, áhanín, <i>of iron.</i> | P. Andhá, <i>blind.</i> |
| A. Aḥmaq, <i>foolish.</i> | S. Andhiyará, <i>dark.</i> |
| A. Āiyár, <i>cunning.</i> | S. Andhlá, <i>blind.</i> |
| A. Ājīb, <i>wonderful.</i> | A. Āqal-mand, <i>wise.</i> |
| A. Ājiz, <i>impotent, humble.</i> | A. Āqil, <i>wise.</i> |
| A. Ajnab, ajnabí, <i>foreign, strange.</i> | A. Āqím, <i>barren.</i> |
| | P. Ārámídah, <i>at ease.</i> |
| | P. Ārástah, <i>prepared, adorned.</i> |
| | A. Arghawání, <i>purple.</i> |
| | A. Ārif, <i>sagacious.</i> |

- A. A'rizí, *accidental*.
 P. Arjmand, *beloved; happy*.
 P. Arzán, *cheap*.
 A. Arzaq, *blue*.
 P. Arzúmand, *desirous*.
 P. Asán, *easy*.
 P. Ashkárá, *clear, known*.
 P. Ashúftah, *distracted*.
 A. Aşí, or muşşí, *sinning, a sinner, sinful*.
 A. Aslí, *original, noble*.
 P. Asmání, *celestial; blue*.
 P. Asúdah, *satisfied*.
 A. A'tir, *odoriferous*.
 A. Auwal, *first, best*.
 S. Awárah, *wandering*.
 P. Awízah, *pendent*.
 P. Ayandah, *future*.
 P. Azád, azádah, *free*.
 A. Azáf, *very weak*.
 P. Azárí, *sick*.
 A. A'zim, *resolved, determined*.
 A. Aẓím, *great*.
 A. Azíz, *beloved, respected*.
 P. Azurdah, *afflicted, sad*.
 A. Bá-aşar, *effectual*.
 P. Bad, *bad, evil*.
 P. Bad-chál, *flagitious*.
 P. Bad-chashm, *malignant, evil-eyed*.
 P. Bad-dil, *suspicious*.
 P. Bádí, *flatulent*.
 A. Badiá, *novel*.
 P. Bad-salúkí, *ill-mannered, wicked*.
 P. Bad-şúrat, *ugly*.
 P. Bad-zabán, *abusive*.
 P. Bad-ẓát, *wicked*.
 P. Bahádur, *brave*.
 P. Bahárí, *vernal*.
 P. Bahrá, *deaf*.
 P. Bahrahmand, *blessed; profitable*.
 A. Baḥrí, *maritime*.
 H. Bahut, *much, many*.
 H. Bahuterá, *many*.
 H. Báín, *left, to the left*.
 A. Baḥhíl, *miserly*.
 P. Bálá, *high*.
 P. Bá-mazah, *delicious*.
 P. Bá-murawat, *manly*.
 S. Bánjh, *barren*.
 A. Báqí, *remaining*.
 H. Baḡá, *great, large*.
 P. Barábar, *level, equal*.
 P. Bárání, *rainy*.
 P. Barbád, *destroyed*.
 P. Bar-guzidah, *chosen*.
 P. Barham, *confused; angry*.
 P. Bárík, *fine, subtle*.
 A. Bar-ṭaraf, *aside, dismissed*.
 P. Bas, *enough, plenty*.
 P. Bá-tadbír, *prudent*.
 P. Bá-tamíz, *judicious*.
 A. Báṭíl, *vain, futile*.
 A. Báṭín, *inward*.

- H. Bâtúní, *talkative*.
 P. Bá-wafá, *faithful*.
 P. Be-árám, *sick*.
 P. Be-chárah, *helpless*.
 P. Bedár, *wakeful*.
 P. Be-dard, *unfeeling*.
 H. Be-dharak, *fearless*.
 P. Be-dil, *heartless*.
 A. Be-fáidah, *useless, unprofitable*.
 A. Be-fikr, *careless*.
 A. Be-gham, *sorrowless*.
 P. Be-gunáh, *faultless*.
 A. Be-hayá, *shameless*.
 P. Be-hosh, *senseless*.
 P. Be-húdah, *absurd*.
 A. Be-ikhtiyár, *involuntary*.
 P. Be-já, *improper*.
 P. Be-kár, *unemployed*.
 A. Be-khabar, *careless*.
 H. Be-mát, *of a different mother*.
 P. Be-parwá, *fearless*.
 A. Be-qadar, *worthless*.
 A. Be-qarár, *unsteady*.
 A. Be-qiyás, *inconceivable*.
 A. Be-rahm, *merciless*.
 P. Besh, *good, more*.
 P. Be-shumár, *numberless*.
 A. P. Be-taqír, be-gunáh, *innocent*.
 A. Be-wafá, *faithless*.
 P. Be-waqúf, *foolish*.
 P. Bezár, *disgusted*.
 S. Bhalá, *good*.
 H. Bhar, bhará, *full*.
 S. Bhárí, *heavy*.
 H. Bhúkhá, *hungry*.
 P. Bihtar, *better*.
 P. Bíná, *clear-sighted*.
 P. Bisyár, *many, much*.
 S. Bujhail, *laden*.
 P. Buland, *high*; barhe, *old*.
 P. Burd-bár, *patient*.
 P. Buzurg, *great*.
 P. Chálák, *active*.
 H. Changá, *healthy, cured*.
 H. Chaptá, *flattened*.
 P. Charindah, *grazing*.
 H. Chaukas, *clever, cautious*.
 H. Chaurá, *wide, broad*.
 H. Chhipá, *close, hidden*.
 H. Chhotá, *small, little*.
 H. Chikkan, *clean*.
 H. Chup, *silent*.
 S. Dáhiná, *right*.
 A. Dákhil, *entering, entered*.
 P. Dáman-gír, *dependant on, attached to*.
 P. Dáná, *wise*.
 P. Dang, *astonished, foolish*.
 P. Dard-mand, *afflicted, sympathizing*.
 P. Darindah, *tearing, rapacious*.
 P. Darkár, *necessary*.

- P. Darmándah, *helpless*.
 P. Daulat-mand, *rich*.
 S. Dhlá, *loose, lazy*.
 P. Diláwar, *brave*.
 P. Dil-band, *attractive*.
 P. Dil-chasp, *pleasant*.
 P. Diler, *bold*.
 P. Dil-gír, *melancholy*.
 P. Dil-shikastuh, *broken-hearted*.
 P. Díwánah, *mad*.
 P. Do-dilah, *double-minded*.
 S. Dublá, *thin, lean*.
 P. Durusht, *rough, fierce*.
 P. Durust, *right, fit*.
 P. Dushwár, *difficult*.
 S. Ekṭha, or ikatṭhá, *collected together*.
 A. Fahím, *intelligent*.
 P. Fáidah-mand, *profitable*.
 A. Faiyáz, *liberal*.
 A. Fajúr, *adulterous, wicked*.
 A. Fákhir, *excellent*.
 A. Faqír, *poor, a beggar*.
 P. Farákh, *wide, ample*.
 P. Farámosh, *forgotten*.
 P. Faráz, *high, exalted*.
 P. Farbih, *fat*.
 P. Fareftah, *deceived, enamoured*.
 A. Fárig, *free, at leisure*.
 P. Farmán-bardár, *obedient*.
 P. Faro-mándah, *tired, dejected*.
 P. Farrukh, *happy*.
 A. Fásid, *vicious, perverse; also fásiq*.
 A. Fatah-mand, or fatah-yáb, *victorious*.
 A. Fazíh, *infamous, disgraceful*.
 A. Fázil, *excellent, learned*.
 A. Fazúl, *exuberant*.
 P. Fikr-mand, *thoughtful*.
 P. Fíroz, fírozmand, *fortunate, victorious*.
 P. Gandah, *fetid*.
 P. Garámí, *dear, precious*.
 P. Garán, *heavy, important, dear in price*.
 P. Gardan-kash, *haughty, stubborn*.
 P. Garm, *hot, warm*.
 P. Gawár, gawará, *digesting, agreeable*.
 H. Ghábrá, or ghabrá, *confused*.
 A. Ghásfil, *senseless, negligent*.
 A. Ghafúr, *clement, forgiving*.
 A. Ghaib, *hidden, absent*.
 A. Gháib, *absent*.
 A. Ghairat-mand, *jealous, emulous*.
 A. Ghaiyúr, *jealous, high-minded*.

- P. Ghálib, *victorious*.
 A. Ghaliz, *dirty*.
 P. Ghaltán, *rolling*.
 H. Ghamágham, *thick, crowded*.
 A. Ghamgín, *sorrowful*.
 A. Ghaní, *rich; independent*.
 A. Gharíb, *poor*.
 A. Gharúr, *proud*.
 S. Ghasílá, *grassy*.
 H. Gháyál, *wounded*.
 H. Gherá, *round, surrounded*.
 A. Ghuṣṣah, *angry*.
 P. Giriftá, giriftah, *taken*.
 H. Gorá, *fair, white*.
 P. Goyá, *speaking, speaker*.
 P. Gudáz, *melted, mild*.
 P. Gum, gum-shudah, *lost*.
 P. Gum-ráh, *erring, wandering*.
 P. Gúnágún, *variegated, variegated*.
 P. Gunáh-gár, *sinning, a sinner*.
 H. Gúngá, *dumb*.
 P. Gursanah, *hungry*.
 P. Gustákh, *arrogant, rude*.
 P. Guzídah, *chosen*.
 A. Hádiq, or háziq, *ingenious*.
 A. Hairán, *astonished*.
 A. Halák, *lost, destroyed*.
 A. Halím, *mild, affable*.
 H. Hálká, *light, mean*.
 P. Ham-dard, *compassionate, sympathizing*.
 A. Hámilah, *pregnant*.
 P. Ham-shakl, *like in appearance*.
 H. Hansor, *facetious*.
 A. Haqiqi, *real, true*.
 A. Haqir, *vile, contemptible*.
 A. Haram, *sacred, forbidden*.
 A. Harám, *unlawful, illegitimate*.
 A. Haríf, *clever, pleasant*.
 A. Hásid, *envious*.
 A. Hasín, or ḥasain, *beautiful*.
 A. Haşín, *strong, fortified*.
 P. Haul-nák, *frightful, terrible*.
 A. Hawá-dár, *airy*.
 P. Hawá-parast, *vain, volatile*.
 A. Hazín, *sorrowful*.
 A. Házir, *present*.
 A. Hirsí, or ḥariş, *greedy*.
 P. Hoshiyár, *sensible, clever*.
 P. Hosh-mand, *intelligent*.
 P. Hunarmand, *skilful*.
 A. Iḥsán-mand, *obliged, grateful*.
 P. Ikká, iklautá, *unique, only*.
 S. Imándár, *faithful*.
 P. Iqbálmand, *fortunate*.
 P. Istádah, *standing*.
 A. Ittifáqí, *accidental*.
 H. Jagmagá, *glittering*.
 S. Jagtá, *awake*.
 A. Jáhil, *ignorant*.

- A. Jáiz, *lawful, proper*.
 P. Jald, *quick*.
 P. Jalíl, *glorious, illustrious*.
 P. Jamíl, *beautiful, elegant*.
 H. Janglí, *wild, clownish*.
 A. Járí, *flowing*.
 A. Jaridah, *alone, solitary, unattended*.
 A. Jawán-mard, *brave*.
 H. Jhútá, jhúthá, *false*.
 A. Jismání, *corporeal*.
 S. Jítá, *alive*.
 A. Judá, *separate, different*.
 P. Kabáb, *roasted*.
 A. Kabír, *great, large*.
 H. Kachchá, *raw, unripe*.
 A. Káfi, *sufficient*.
 A. Káhil, *lazy, weak*.
 P. Kaj, *crooked*.
 P. Kam, *little, deficient*.
 A. Kamál, *complete, perfect*.
 P. Kam-bakht, *unfortunate*.
 A. Kámil, *perfect*.
 P. Kamínah, *base, mean*.
 P. Kam-kharch, *parsimonious*.
 P. Kam-qadr, *worthless*.
 P. Kam-yáb, *scarce*.
 P. Kam-zor, *weak*.
 P. Kárdán, *expert*.
 P. Kár-gar, kárí, *effectual ; also kám-gár*.
 A. Karím, *generous, liberal*.
 P. Kár-rawá, *useful*.
- S. Kaṛuá, *bitter, virulent*.
 A. Kasal-mand, *sick, relaxed*.
 P. Kashídah, *drawn ; sullen*.
 A. Kaṣíf, *dense, dirty*.
 A. Kaṣír, *many, much*.
 A. Khabír, *knowing, wise*.
 A. Khafá, khafah, *angry*.
 A. Khafí, khafiyah, *secret, concealed*.
 A. Kḥair, *good*.
 A. Kḥajal, *modest, bashful*.
 A. Kḥálí, *empty*.
 P. Kḥám, *raw*.
 P. Kḥámosh, *silent*.
 H. Khará, *erect, standing*.
 A. Kharáb, *bad, spoiled*.
 P. Kharídah, *purchased*.
 A. Khás, kháṣah, *noble*.
 P. Khastah, *wounded*.
 H. Khatṭá, *acid*.
 A. Kḥirad-mand, *wise*.
 A. Kḥiyálí, *fanciful*.
 P. Kḥúb, *good*.
 A. Kḥujistah, *happy*.
 H. Khulá, *open*.
 P. Kḥursand, *contented*.
 P. Kḥúsh, *pleased*.
 P. Kḥushk, *dry*.
 P. Kḥushnúd, *pleased, content*.
 P. Kḥwáhan, *wishing, desirous*.
 P. Kḥwástáh, *desired*.
 P. Kínah-war, *malicious, rancorous*.

- P. Kor, *blind*.
 P. Kotah, kotáh, *short, small*.
 P. Kotah-undesh, *improvident*.
 P. Kuhan, kuhan-sál, *old*.
 P. Kumakí, *auxiliary*.
 P. Kushádah, *open*.
 P. Labálah, *brimful*.
 P. Lá-chár, *destitute, helpless*.
 H. Ládú, *fit to carry a load*.
 A. Laffáz, *eloquent*.
 P. Láf-zan, *boasting*.
 P. Lághar, *lean*.
 A. Lá-háşıl, *unproductive, profitless*.
 A. Lá-ıláj, lá-dawá, *irremediable*.
 A. Láım, *reprehensible, miserly*.
 A. Lâın, *accursed, detested*.
 A. Láıq, *worthy, fit*.
 A. Lá-jawáb, *silenced, speechless*.
 P. Lál, *red*.
 H. Lálchí, *covetous*.
 S. Lambá, *long, tall*.
 H. Langrá, *lame in one foot*.
 S. Lařák, lařáká, *quarrelsome*.
 A. Lá-şanı, *only, unequalled*.
 A. Lá-shak, láraib, *doubtless, unquestionable*.
 H. Lařak, *hanging*.
 A. Lařıf, *pleasant*.
 A. P. Lá-zabán, lá-suřhan, lá-kalám, *silent, speechless, taciturn*.
 A. Lázım, *necessary, urgent, suitable*.
 A. Lazız, *delicious, pleasant*.
 H. Lúla, *lame in the hands*.
 P. Lunjá, *lame; also lunj, lunjah*.
 A. Máf, *pardoned*.
 A. Maflúj, *paralytic*.
 A. Mağhlúb, *conquered*.
 A. Mağhmúm, *grieved*.
 A. Mağhrúr, *proud*.
 H. Mahangá, *dear*.
 A. Mařfuz, *preserved*.
 A. Máhir, *acute, ingenious*.
 A. Mařkúm, *subject, under command*.
 A. Mařmád, *praised; worthy*.
 A. Mařrúm, *prohibited; dis-appointed*.
 A. Mařzun, *grieved*.
 A. Mařzuz, *delighted*.
 A. Máıl, *inclined to*.
 S. Mailá, *dirty*.
 A. Maimún, *happy*.
 A. Majbúr, *forced*.
 A. Majnún, *mad in love*.
 A. Maķhtúb, *betrothed*.
 A. Makkár, *deceitful*.
 P. Mál-andesh, *reflecting on consequences*.
 A. Malřuz, *contemplated*.

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| <p>A. Má'lúm, <i>known</i>. A. Mamnún, <i>obliged</i>. P. Mándah, <i>tired, weary</i>. A. Manḥus, <i>unfortunate</i>. A. Mání, <i>forbidding, preventing</i>. A. Mansúkh, <i>abolished</i>. A. Manṭiqí, <i>logical</i>. A. Maqbúl, <i>agreed, agreeable</i>. P. Mardánah, <i>manly</i>. A. Mardúd, <i>rejected</i>. A. Maríz, <i>sick</i>. A. Mashghúl, <i>engaged in</i>. A. Mashhúr, <i>well known</i>. A. Masmú, <i>heard</i>. A. Maṣrúf, <i>expended</i>. P. Mast, <i>drunk</i>. H. Mat-wálá, <i>drunk</i>. A. Maujúd, <i>existing</i>. A. Mauqúf, <i>stopped</i>. A. Mauṣúf, <i>described, praised</i>. P. Mazah-dár, <i>delicious</i>. A. Maḥbuṭ, <i>strong</i>. <i>by</i> A. Maḥkúr, <i>above-mentioned</i>. A. Maḥmúm, <i>contemptible</i>. A. Máḥzúr, <i>excused</i>. A. Mihín, <i>fine, thin</i>. P. Mihr-ban, <i>kind, compassionate</i>. A. Miskín, <i>poor, miserable</i>. S. Mithá, <i>sweet</i>. H. Moṭá, <i>fat, thick</i>. A. Muaiyan, <i>fixed</i>.</p> | <p>A. Muṣṭṭar, <i>perfumed</i>. A. Muṣṣaz, <i>honoured</i>. A. Mubárah, <i>happy</i>. A. Mubtalá, <i>involved in trouble</i>. A. Mudauwar, <i>round</i>. A. Mufaṣṣal, <i>distinct</i>. A. Mufid, <i>profitable</i>. A. Mufis, <i>poor</i>. A. Muhaiyá, <i>prepared, ready</i>. A. Muḥarram, <i>sacred</i>. A. Muhib, <i>awful</i>. A. Muḥit, <i>encircling</i>. A. Muḥkam, <i>strong</i>. A. Muhmil, <i>negligent</i>. A. Muḥsin, <i>obliging</i>. A. Muḥtáj, <i>necessitous, indigent</i>. A. Mujarrab, <i>tried</i>. A. Mujarrad, <i>alone</i>. A. Muḥhálif, <i>opposite, adverse</i>. A. Muláim, <i>soft</i>. A. Mulázim, <i>assiduous</i>. A. Mumkin, <i>possible</i>. A. Mumtáz, <i>distinguished</i>. A. Munásib, <i>proper, fit</i>. H. Muḥh-zor, <i>headstrong</i>. A. Munkir, <i>denying</i>. A. Muntashir, <i>published</i>. A. Munzal, <i>sent</i>. A. Muqábil, <i>confronting, equal</i>. A. Muqaddam, <i>prior</i>. A. Muqaddar, <i>predestined</i>.</p> |
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- A. Muqarrab, *approximated, near.*
 A. Muqarrar, *certain, fixed.*
 A. Murabbá, *square.*
 A. Murauwaj, *current.*
 P. Murdah, *or murdár, dead.*
 A. Murtakib, *mounted.*
 A. Muṣāḥib, *associated with.*
 A. Musakhkhār, *subdued.*
 A. Musallam, *preserved.*
 P. Mushkí, *dark bay.*
 A. Mushkil, *difficult.*
 A. Mushtáq, *desirous.*
 A. Mustaghriq, *immersed.*
 A. Mustahíl, *impossible.*
 A. Mustahiq, *worthy.*
 A. Mustajd, *prepared, ready, fit.*
 A. Muṭábiq, *agreeable.*
 A. Mutafakkir, *thoughtful.*
 A. Mutájjib, *wonderful.*
 A. Mutakabbir, *proud.*
 A. Muṭamad, *confidential.*
 A. Mutanaffir, *detesting.*
 A. Mutawajjih, *turning to, attentive to.*
 A. Muttafiq, *agreeing.*
 A. Muṭṭila, *acquainted with.*
 A. Muwáfiq, *conformable.*
 A. Muyassar, *attainable, easy.*
 A. Muẓirr, *pernicious.*
 A. Muḡlúm, *oppressed.*
 P. Muḡlúmnawáz, *pitying the oppressed.*
- A. Muẓtarib, *or muẓtaribánah, disturbed.*
 P. Ná-bud, *destroyed.*
 P. Ná-chár, *remediless.*
 P. Ná-chíz, *trifling, of no worth.*
 P. Nádán, *ignorant.*
 A. Náfi, *profitable, salutary.*
 A. Nafis, *precious, delicate.*
 P. Nafs-kush, *temperate.*
 P. Ná-gawár, *indigested, unarranged.*
 A. Ná-ḥaq, *unjust.*
 P. Ná-kám, *disappointed; also ná-murád.*
 P. Ná-kardahkár, *inexperienced.*
 P. Ná-khúsh, *displeased.*
 A. Ná-láiq, *unworthy.*
 P. Nam, *moist, wet.*
 P. Ná-mard, *cowardly, impotent.*
 P. Nam-didáh, *suffused with tears.*
 P. Námi, *námwar, celebrated.*
 P. Namúdár, *noted, famed.*
 S. Nangá, *naked.*
 P. Ná-páedár, *unstable, frail.*
 P. Ná-pák, *impure.*
 P. Ná-pasand, *disapproved of.*
 A. Ná-qis, *imperfect, inexperienced.*
 P. Narm, *soft.*

- A. Ná-sabr, *impatient*.
 P. Ná-sáz, *discordant*.
 P. Ná-sazá, *unmerited, impertinent*.
 A. Naşf, *half*.
 P. Ná-shukr, *unthankful*.
 P. Násipás, *ungrateful*.
 A. Ná-tamám, *unfinished*.
 A. Nátiq, *speaking*.
 H. Naţ-khaţ, *roguish, trickish*.
 P. Nau, nayá, *new*.
 P. Ná-umed, *hopeless, despairing*.
 A. Nawázish-firmá, *caressing*.
 P. Ná-yáb, *scarce*.
 P. Názak, *delicate, gracious*.
 A. Názil, *descending*.
 P. Nek, *good*.
 P. Nek-bakht, *fortunate, happy*.
 P. Nek-kár, *virtuous*.
 P. Nek-nám, *renowned*.
 P. Nişmat-khwár, *enjoying favour*.
 P. Nigahbán, *guarding, watching*.
 H. Nikammá, *useless; also nákárah*.
 P. Niko, *good*.
 P. Ním, *half*.
 P. Ním-ján, *half dead with fear*.
 A. Nímjosh, *coddled*.
 P. Páedár, *firm, durable*.
 H. Pahlá, or pahlá, *first*.
 P. Pahná, *broad, wide*.
 P. Paidá, *born, produced*.
 P. Pairau, *following*.
 P. Pájí, *mean*.
 P. Pák, pákízah, *pure*.
 S. Pakká, *ripe*.
 P. Pand-pasír, *advised, taking advice*.
 P. Pareshán, *wretched, distressed*.
 P. Pasandidah, *chosen, approved of*.
 P. Pashemán, *ashamed, penitent*.
 P. Past, *low, mean*.
 H. Patlá, *fine, thin*.
 P. Pechán, *twisted*.
 P. Pesh-dast, *pre-eminent*.
 H. Phabta, *pertinent, fit*.
 H. Pharchhá, *clear, pure*.
 H. Pichhlá, or pichhá, *latter*.
 P. Pilid, *unclean*.
 S. Piyásá, *thirsty*.
 P. Pişír, pişírah, *acceptable*.
 H. Poplá, *toothless*.
 P. Pukhtah, *cooked, ripe*.
 H. Púra, or púr, *full*.
 S. Puráná, *old*.
 A. Qabil, *vile*.
 A. Qábil, *capable*.
 A. Qabúl, *accepted, approved*.

- A. Qadím, *old*.
 A. Qadir, *powerful*.
 A. Qáim, *standing, firm*.
 A. Qalíl, *little*.
 A. Qarib, *near*.
 A. Qášir, *defective*.
 A. Qáṭiṭ, *cutting*.
 A. Qaví, *strong*.
 A. Qímatí, *valuable*.
 A. Raḥmán, *merciful*.
 P. Rám, *tame*.
 P. Rangá-rang, *various, many-colored*.
 P. Rangín, *colored*.
 P. Ranjídah, *afflicted, displeased*.
 P. Rást, *right*.
 P. Rawá, *right*.
 P. Rawádár, *approving*.
 P. Rawánah, *despatched, departed*.
 P. Razá-jo, *seeking consent or content*.
 A. Razá-mand, *consenting, willing*.
 P. Ráz-dár, *faithful, (in secrets)*.
 A. Rází, *contented*.
 P. Reḡhtah, *scattered*.
 P. Roshan, *light, splendid*.
 P. Rusiyáh, *black-faced*.
 P. Ruswá, *infamous*.
 A. Šáb, *hard, difficult*.

- A. Šabíq, *former, preceding*.
 A. Šábir, *subú, patient*.
 A. Šábit, *firm, proved*.
 P. Sabz, *green*.
 S. Sach, *true*.
 P. Sádah, *white*.
 P. Šádat-mand, *fortunate, happy*.
 A. Šádiq, *just, sincere*.
 A. Šadr, *chief*.
 A. Šáf, *clean*.
 A. Šáf-dil, *pure in heart*.
 P. Safed, *white*.
 A. Šafi, *pure*.
 A. Šaghír, *small, little*.
 S. Sahaj, *easy*.
 A. Šáḥib-dil, *pious*.
 A. Šaḥiḥ, *accurate, perfect*.
 A. Sahl, *easy*.
 A. Šaiqal, *polishing*.
 A. Saḡhí, *liberal*.
 A. Saḡht, *hard*.
 P. Sákin, *quiet, quiescent*.
 A. Sákit, *silent*.
 A. Salámat, *safe*.
 A. Šáliḥ, *good, fit*.
 A. Salím, *mild, pacific*.
 A. Sálím, *safe, perfect*.
 A. Salís, *easy*.
 P. Šalís, *easy*.
 S. Samajh-wár, *prudent, considerate*.
 P. Sang-dil, *hard-hearted*.

- P. Sangín, *stony*.
 P. Sanjídah, *weighty, grave*.
 A. Saqíl, *heavy, lazy*.
 H. Sará, *rotten, musty*.
 H. Sára, *the whole, all*.
 P. Sarásímah, *amazed*.
 P. Sar-bulund, *exalted*.
 P. Sard, *cold*.
 P. Sar-faráz, *exalted, eminent*.
 P. Sar-garm, *intent on, earnest*.
 P. Sar-gashtah, *afflicted, astonished*.
 P. Sar-kash, *rebellious*.
 P. Sar-shár, *full, intoxicated*.
 P. Sáyahdár, *shady*.
 P. Sazá-wár, *worthy, deserving*.
 P. Sáz-gár, *consonant, proper*.
 P. Ser, *full*.
 P. Shád, *happy*.
 P. Shádáb, *verdant*.
 P. Shád-dil, *cheerful*.
 P. Shadíd, *extreme*.
 P. Shád-kám, *joyous*.
 P. Shádmán, *pleased*.
 P. Shah-wár, *kingly*.
 A. Shahwatí, *lascivious*.
 P. Shaidá, *mad, in love*.
 A. Shákir, *grateful, thankful*.
 A. Shakkí, *doubtful*.
 A. Shámil, *united with, containing*.
 A. Shamsí, *solar*.
 A. Sharíf, *great, noble*.
 A. Sharír, *wicked*.
 P. Sharmindah, *ashamed*.
 A. Sheránah, *tiger-like*.
 P. Shiguftah, *expanded*.
 P. Shikári, *of the game or hunting kind*.
 P. Shikastah, *broken*.
 P. Shinás, *knowing*.
 P. Shirín, *sweet, affable*.
 P. Shitábí, *quick*.
 P. Shoḵh, *wanton*.
 A. Shúm, *black, unfortunate*.
 H. Sídhá, *straight*.
 A. Siflah, *ignoble*.
 P. Sínah-soz, *tormented*.
 P. Sínah-zor, *robust, athletic*.
 P. Siyáh, *black*.
 P. Siyáh-baḵht, *unfortunate*.
 P. Siyáh-kár, *wicked*.
 P. Siyáh-mast, *dead-drunk*.
 P. Sog-wár, *grievous, afflicted*.
 P. Subuk, *light*.
 H. Súdaul, *handsome*.
 P. Súd-mand, *profitable*.
 A. Šúfí, *wise*.
 S. Sukhá, *dry*.
 P. Súḵhan-dán, *eloquent*.
 P. Surḵh, *red*.
 P. Sust, *idle*.
 P. Sustí, *idle*.
 H. Suthrá, *good, fine*.

- P. Tabáh, *bad, spoiled.*
 A. Tábi, tábidár, *dependant, following.*
 A. Tabí-i, *natural, innate.*
 A. Táhir, *pure, chaste.*
 P. Taiyár, *ready.*
 A. Taiyár, *flying, ready.*
 A. Talab-dár or talab-gár, *desirous, seeking.*
 A. Tálib, *asking.*
 A. Tálibi-dunyá, *worldly-minded.*
 P. Talḵh, *bitter.*
 A. Tamám, *complete.*
 A. Támiā, ṭammā, *covetous.*
 P. Tan-durust, *healthy.*
 P. Tang, *strait, narrow.*
 P. Tanhá, *alone.*
 P. Tar, *wet, moist.*
 P. Tárík, *dark.*
 P. Tarsán, *fearful, afraid.*
 P. Tars-nák, *timid.*
 P. Tawáná, *powerful.*
 P. Tawangar, *rich.*
 A. Tawíl, *long.*
 P. Tázah, *fresh.*
 H. Teḡhá, *crooked.*
 P. Tez, *sharp.*
 P. Tez-rau, *swift.*
 H. Thaká, *tired, weary.*
 H. Ṭhandá, or ṭhandha, *cold.*
 H. Ṭhik, *exact, right.*
 H. Thorá, *a little.*
 S. Tíkhá, *pungent, angry.*
 P. Tishnah, *thirsty.*
 H. Totlá, *stammering.*
 P. Tund, *hot, angry.*
 P. Tursh, *sour, harsh.*
 S. Udás, *sorrowful.*
 H. Ultá, *turned over, opposite.*
 P. Umedwár, *hopeful.*
 P. Unchá, *high.*
 A. Wafá-dár, *faithful, sincere.*
 A. Wáfir, *abundant.*
 A. Waḥíd, wáḥid, *alone, one.*
 P. Wairán, wírán, *desolate.*
 A. Wájib, *necessary, proper, just.*
 A. Wáqif, *knowing, experienced.*
 H. Waqr-wálá, *dignified.*
 A. Waqúf-dár, *informed of, experienced.*
 A. Waṣíq, *firm, steady.*
 A. Waswásí, *doubtful.*
 A. Wázih, *evident, clear.*
 P. Yagánuh, *single, incomparable.*
 P. Yak-dil, *of the same mind.*
 P. Yak-ru, *unanimous.*
 P. Yak-sán, *equal, alike.*
 P. Yaktá, *single, solitary.*
 A. Yaqín, *certain, true.*
 P. Yár-básh, *sensual.*
 P. Zabar, *above.*
 P. Zabar-dast, *oppressive.*

طبيعي طاهر

طالبيد

A. *Záhir*, *evident*.
 A. *Zahín*, *sagacious*.
 P. *Zahr-dár*, *poisonous*.
 A. *Zá-i*, *lost*, *abortive*.
 A. *Záid*, *redundant*.
 A. *Záif*, *weak*.
 A. *Záíl*, *deficient*, *injuriously*.
 P. *Zakhmí*, *wounded*.
 A. *Zalíl*, *abject*, *base*.
 A. *Zálim*, *tyrannical*.
 P. *Zangári*, *rusty*.
 P. *Zar-báfi*, *embroidered*.

P. *Zard*, *yellow*.
 A. *Zárib*, *beating*.
 A. *Zaríf*, *ingenious*.
 A. *Zarúr*, *necessary*.
 P. *Zebá*, *adorned*, *beautiful*.
 P. *Zer*, *inferior*, *below*.
 P. *Zer-dast*, *under command*.
 P. *Zer o zabar*, *topsy-turvy*.
 P. *Zindah*, *alive*.
 P. *Zírak*, *ingenious*.
 P. *Zisht*, *ugly*.
 P. *Zúd*, *quick*.

(2.) NUMERICAL.

Ek, *one*.
 Do, *two*.
 Tín, *three*.
 Chár, *four*.
 Páñch, *five*.
 Chhah, *six*.
 Sát, *seven*.
 Aṭh, *eight*.
 Nau, *nine*.
 Das, *ten*.
 Giyárah, *eleven*.
 Bárah, *twelve*.
 Terah, *thirteen*.
 Chaudah, *fourteen*.
 Pandrah, *fifteen*.
 Solah, *sixteen*.
 Satrah, *seventeen*.
 Aṭháraḥ, *eighteen*.
 Unis, *nineteen*.

Bís, *twenty*.
 Ekís, *twenty-one*.
 Báís, *twenty-two*.
 Te-ís, *twenty-three*.
 Chaubís, *twenty-four*.
 Pachís, *twenty-five*.
 Chhabís, *twenty-six*.
 Satáís, *twenty-seven*.
 Aṭháís, *twenty-eight*.
 Untís, *twenty-nine*.
 Tís, *thirty*.
 Ektís, *thirty-one*.
 Battís, *thirty-two*.
 Tetís, *thirty-three*.
 Chautís or chauntís, *thirty-four*.
 Paintís, *thirty-five*.
 Chhatís, *thirty-six*.
 Sainṭís, *thirty-seven*.
 Aṭhtís, *thirty-eight*.

چالیس

Untális or unchális, *thirty-nine*.Chális, *forty*.Ektális, *forty-one*.Beális, *forty-two*.Tetális or taintális, *forty-three*.Chauális, *forty-four*.Paingtális, *forty-five*.Chheális, *forty-six*.Saintális, *forty-seven*.Aþhtális, *forty-eight*.Unchás, *forty-nine*.Panchás, *fifty*.Ekáwan, *fifty-one*.Báwan, *fifty-two*.Tirpan, *fifty-three*.Chauwan, *fifty-four*.Pachpan, *fifty-five*.Chhappan, *fifty-six*.Satáwan, *fifty-seven*.Aþháwan, *fifty-eight*.Unsath, *fifty-nine*.Sáth, *sixty*.Eksath, *sixty-one*.Básath, *sixty-two*.Tirsath, *sixty-three*.Chausath, *sixty-four*.Painsath, *sixty-five*.Chhasath or chheásath, *sixty-six*.Satsath, *sixty-seven*.Aþhsath, *sixty-eight*.Unhattar, *sixty-nine*.Sattar, *seventy*.Ekhattar, *seventy-one*.Bahattar, *seventy-two*.Tihattar, *seventy-three*.Chauhattar, *seventy-four*.Pachhattar, *seventy-five*.Chhihattar, *seventy-six*.Sathattar, *seventy-seven*.Aþhattar, *seventy-eight*.Unásí, *seventy-nine*.Assí, *eighty*.Ekásí, *eighty-one*.Beásí, *eighty-two*.Tirásí, *eighty-three*.Chaurásí, *eighty-four*.Pachásí, *eighty-five*.Chheásí, *eighty-six*.Satásí, *eighty-seven*.Aþhásí, *eighty-eight*.Nauásí, *eighty-nine*.Nauwe, *ninety*.Ekánauwe, *ninety-one*.Bánauwe, *ninety-two*.Tiránuwe, *ninety-three*.Chauránauwe, *ninety-four*.Pachánauwe, *ninety-five*.Chheánauwe, *ninety-six*.Satánauwe, *ninety-seven*.Aþhánauwe, *ninety-eight*.Ninnánauwe, *ninety-nine*.Sau, *a hundred*.Hazár, *a thousand*.Lákh, *a hundred thousand*.Karor, *ten million*.

CHAPTER III. OF VERBS.

(1.)—TRANSITIVE OR ACTIVE VERBS.

| | |
|--------------------------------------------|----------------------------------------------|
| H. Adhiyáná, <i>to halve.</i> | H. Bharná, <i>to fill.</i> بھرن |
| H. Ahárná, <i>to paste.</i> | H. Bhaupkná, <i>to thrust or drive.</i> |
| H. Ainchná, <i>to draw, attract.</i> | H. Bhejné, <i>to send.</i> بھج |
| H. Atkalná, <i>to guess.</i> | H. Bhunáná, <i>to exchange money.</i> |
| H. Aundháná, <i>to overturn, to spill.</i> | P. Bigápná, <i>to spoil.</i> |
| P. Ázmáná, <i>to try, to prove.</i> | H. Biťáná, <i>to scatter.</i> |
| H. Badalná, <i>to change.</i> | H. Biyáná, <i>to marry.</i> |
| P. Baḡhshná, <i>to give, to forgive.</i> | S. Bojhná, <i>to load.</i> |
| H. Banáná, <i>to make, build.</i> | H. *Bolná, <i>to speak.</i> |
| S. Bántná, <i>to share, or divide.</i> | H. Buhárná, <i>to sweep together.</i> |
| H. Barmáná, <i>to bore.</i> | S. Bújhná, <i>to understand.</i> |
| H. Barráná, <i>to talk in one's sleep.</i> | H. Búkná, <i>to grind to powder.</i> |
| S. Básaná, <i>to perfume, to scent.</i> | H. Bunná, <i>to weave.</i> |
| H. Batáná, <i>to show, explain.</i> | H. Cháhná, <i>to desire.</i> |
| H. Baṭorná, <i>to gather up, collect.</i> | S. Chakhná, <i>to taste.</i> |
| H. Bechná, <i>to sell.</i> | H. Chálná, <i>to sift.</i> |
| S. Bedhná, <i>to perforate.</i> | H. Chásná, <i>to plow.</i> |
| H. Beṛhná, <i>to enclose.</i> | H. Cháťná, <i>to lick, to lap.</i> |
| H. Bhambhoṛná, <i>to worry, to bite.</i> | H. Chauṛaná, <i>to widen.</i> |

* Note, bolná *to speak*, and láná *to bring*, though they are active verbs, and govern the objective case, do not admit the instrumental case before them in the perfect tense, &c.

بڑھانا act. (sua.)
to increase, advance

پھیلانا *ikhkhānā* *to spread*

بچانا *bachānā* *to save, protect*

کھینچنا khinchna t haw
کھینچنا khinchna t haw

VERBS.

145

کٹنا
katna

- s. Kahná, to speak, to tell.
H. Kamáná, to earn ; to lessen.
s. Karná, to do, to make.
s. Katarná, to clip, to cut out.
s. Kátná, to cut, to reap.
s. Katráná, to cut out, to go round about.
s. Kháná, to eat.
s. Khodná, to dig.
H. Khojnëá, to seek for, to inquire after.
s. Kholná, to open. کھولنا
H. Khoná, to lose.
s. Lambáná, to lengthen.
H. Láná, to bring.
H. Lapejnëá, to wrap up.
s. Lařáná, to fight.
H. Lařhiyáná, to belabour, to cudgel.
H. Latiyáná, to kick.
H. Lená, to take or receive.
s. Lepná, to plaster.
s. Likhná, to write.
s. Luţná, to plunder.
H. Malná, to rub.
H. Mángná, to ask for, to beg.
s. Mánná, to regard.
s. Márná, to beat.
H. Miláná, to mix, to meet.
s. Nápná, to measure.
H. Nichhojnëá, to wring.
s. Nigalná, to swallow.
H. Nihurná, to bend.

- H. Nikálná, to take or put out.
H. Nochná, to pinch, to claw.
H. Páchhná, to inoculate.
H. Pahanná, to put on, to wear.
H. Pahchánná, to know, to recognise.
H. Pakáná, to ripen, to cook.
H. Pakařná, to catch, to seize.
s. Páná, to get, to find.
H. Paniyáná, to irrigate.
s. Pařhná, to read.
H. Pařakná, to dash down, to knock.
s. Phándná, to jump over, to imprison.
s. Phářná, to tear, to rend.
H. Pheękná, to throw.
H. Phínchná, to rinse, to squeeze.
s. Phúnkná, to blow.
H. Phusláná, to coax, to wheedle.
s. Píná, to drink.
s. Púchhná, to ask, to inquire.
H. Pukárná, to cry out, to bawl.
H. Púchhná, to wipe.
s. Rakhná, to put, to keep.
s. Raundhná, to trample on.
s. Ríndhná, to cook.
H. Samajhná, to understand.
H. Saņwárná, to prepare ; to repair.

پہچان

رکھنا

- | | |
|---------------------------------------|-----------------------------------------------------------|
| H. Saráhná, to praise. | s. Tartaráná, to chatter. |
| A. Satáná, to oppose, to leave. | H. Taṭolná, to feel for, to touch. |
| s. Sendhná, to mine. | H. Thagná, to cheat. |
| H. Senkná, to toast. | H. Thánná, to resolve, to settle. |
| H. Setná, to take care of. | H. Thelná, to push, or shove. |
| s. Síkhná, to learn. | H. Thúkná, to spit. |
| s. Síchná, to irrigate. | H. Típná, to press. |
| s. Sochná, to consider. | s. Tolná, or taulná, to weigh. |
| s. Sompná, to deliver over. | H. Topná, to cover, to bring. |
| H. Sújhná, to appear, or be seen. | s. Toṛná, to break, to change as coin. |
| s. Súnghná, to smell. | H. Ujhalná, to pour quickly from one vessel into another. |
| s. Sunná, to hear. | H. Uljháná, to entangle, to ravel. |
| H. Tágná, to thread. | H. Utárná, to bring down, to break off. |
| A. Taḥṣílná, to collect. | H. Wainchhná, to skin. |
| H. Tákná, takná, to stare or look at. | r. Warghaláná, to deceive, to inveigle. |
| H. Talná, to fry. | H. Wárná, to surround; to offer sacrifice. |
| H. Tángná, to hang up by a string. | |
| H. Tánkná, to stitch. | |
| P. Taráshná, to cut. | |
| H. Táṛná, to understand. | |

(2.)—INTRANSITIVE OR NEUTER VERBS.

- | | |
|------------------------------------------------------|------------------------------------------|
| H. Aná, to come. | s. Bandhná, to be tied. |
| H. Bachná, to be saved, to escape. | H. Banná, to become. |
| s. Bahná, to flow. | s. Barasná, to rain. |
| H. Baiṭhná, to sit. | s. Baṛhná, to increase. <i>بازداشتن</i> |
| H. Bájná, bajná, to sound, to play on an instrument. | s. Basná, to abide, to inhabit. |
| H. Bakná, to prate. | H. Bhágná, to flee. * <i>پناهنده شدن</i> |
| | H. Bhígná, to be wet. |
| | s. Bhúlná, to forget, to err. |

بیکار *bicharna*
the separates from

* *پناهنده* *khajāna*
to abscond

H. Bhúnná, to roast, to broil.

H. Bichhálná, to slip, to separate.

H. Bigarńá, to be spoiled.

H. Bikńá, to be sold, to sell.

H. Bujńá, to be extinguished.

S. Chálná, to go, to move.

چرھنا H. Chaṛńná, to ascend, to mount.

S. Charná, to graze.

H. Chaupńá, to start, as from sleep.

H. Chhapńá, to print.

H. Chhípńá, to sneeze.

چھپنا H. Chhipńá, to be hidden.

H. Chhúńńá, to escape, to get loose.

H. Chilláná, to scream.

S. Chirńá, to be torn, to split.

H. Chugńá, to pick up food with the beak ; to select.

H. Chukńá, to be finished.

H. Chúńńá, to blunder.

H. Chulchuláná, to itch.

H. Chupńá, to be silent.

H. Churagná, to chirp.

H. Dabńá, to be pressed down, to crouch. دبنا

H. Dakárná, to belch, to bellow.

ڈرنا H. Darná, to fear.

H. Daurńá, to run.

H. Dhukńá, to enter.

H. Digná, to move ; to shake ; to slip.

H. Dolńá, to shake.

S. Dúbná, to be immersed, to sink.

H. Galńá, ghulńá, to melt.

H. Gaṛṛańá, to gargle, to roar.

H. Gańá, to penetrate, to sink.

H. Ghabráńá, to be confused.

S. Ghaṭńá, to become less.

H. Ghirńá, to be surrounded.

P. Ghúmná, to go round.

H. Ghúsńá, to enter or be thrust in.

H. Girná, to fall.

H. Guṛḡuráná, to rumble, as bowels.

P. Guṛarná, to pass.

H. Hámpńá, to pant.

S. Hausńá, to laugh.

H. Haṭńá, to go or be driven back.

H. Hichakńá, to draw back from.

H. Hilńá, to shake.

H. Hinhináná, to neigh.

H. Honá, to be or become.

H. Jagmagáná, and chakmakńá, to glitter.

S. Jágná, to be awake.

S. Jalńá, to burn.

S. Jáná, to go.

S. Janná, to be delivered.

H. Jhagarńá, to wrangle.

جاگنا jat wakh jagt awake

H. Jhapaṭṇá, *to pounce upon.*
 H. Jharná, *to fall off, to drop.*
 H. Jhijhakná, *to startle.*
 H. Jhilmiláná, *to undulate, to twinkle.*
 H. Jhukná, *to bend down, to nod.*
 H. Jhúlná, *to swing.*
 s. Jíná, *to live.*
 H. Kachakná, *to sprain, to strain.*
 s. Kamhláná, *to wither, to decay.*
 s. Kámpná, *to shiver, to tremble.*
 H. Kaṛakná, *to crack.*
 s. Kaṭná, *to cut.*
 s. Khāṇṇá, *to cough.*
 H. Kharkharáná, *to creak.*
 H. Khaṭkhaṭáná, *to knock.*
 H. Khelná, *to play.*
 H. Khūkhiláná, *to laugh heartily, to giggle.*
 H. Khisalná, *to skip.*
 s. Khuḷláná, *to itch.*
 H. Kuchalná, *to bruise, to crush.*
 H. Kudakná, *to frisk.*
 H. Kúdná, *to leap, to jump.*
 H. Kúkná, *to cry, to sob.*
 H. Kuṭkuṛáná, *to cluck; to murmur.*
 H. Ladná, *to be loaded.*

H. Lagná, *to be applied; to begin.*
 H. Láná, *to bring.*
 P. Larazná, *to shake, to tremble.*
 H. Laṛná, *to fight, to quarrel.*
 H. Laṭakná, *to hang, to dangle.*
 H. Lingṛáná, *to limp.*
 H. Lipaṭná, *to cling to.*
 s. Marná, *to die.*
 H. Mauráná, *to blossom.*
 H. Milná, *to meet, to be got.*
 s. Miṭṇá, *to be destroyed or blotted out.*
 s. Mundná, *to be shut.*
 H. Muṛná, *to turn away.*
 H. Muskuráná, *to smile.*
 H. Náchná, *to dance.*
 H. Naháná, *to bathe.*
 H. Nihurná, *to bend, to stoop.*
 H. Nikalná, *to issue.*
 H. Pachbhtáná, *to be sorry, to regret.*
 s. Pachná, *to be digested, to rot.*
 H. Pairná, *to swim.*
 H. Paṭhná, *to enter.*
 s. Pakná, *to be ripe, to be cooked.*
 H. Pasijná, *to perspire, to melt.*
 s. Pathráná, *to be petrified.*
 H. Phabná, *to become, to be fit.*
 H. Phailáná, *to spread, to proclaim.*

libre:
char de phaila - summer spread

- s. Phalná, *to bear fruit.*
 s. Phandná, *to be entrapped or imprisoned.*
 H. Phasná, phapsná, *to be entangled.*
 H. Phátná, phatná, *to be torn or split.*
 s. Phirná, *to turn, to return.*
 s. Phúlná, *to blossom, to be pleased.*
 H. Phusphusaná, *to whisper.*
 H. Písná, *to be ground.*
 H. Piťná, *to be beaten.*
 H. Reḡkná, *to bray.*
 H. Ríngná, *to creep.*
 s. Roná, *to weep.*
 H. Rukná, *to be stopped or hindered, to be angry.*
 s. Rúťhná, *to quarrel.*
 s. Sajná, *to be prepared.*
 s. Sakná, *to be able.*
 s. Samáná, *to be contained in.*
 H. Sarakná, *to move, to get out of the way.*
 s. Sastáná, *to rest.*
 P. Sharmáná, *to be ashamed.*
 s. Soná, *to sleep.*

- s. Sújné, *to swell, to rise.*
 s. Sulagná, *to be kindled.*
 H. Taṣapná, *to flutter, to palpitate.*
 H. Ṭhaharná, *to remain, to be fixed or settled.*
 H. Ṭhakná, *to be tired.*
 H. Ṭhanná, *to be fixed.*
 H. Ṭhanṭhanáná, *to jingle.*
 H. Ṭharṭharáná, *to quiver, to tremble.*
 H. Ṭhúkná, *to spit.*
 H. Tutláná, *to lisp.*
 H. Ṭúťná, *to break.*
 H. Uchakná, *to rise up.*
 H. Uchhálná, *to bound, to spring up.*
 H. Ugná, *to grow.*
 H. Ujaṣná, *to become desolate.*
 H. Ukhapná, *to be rooted up.*
 s. Uktáná, *to be veyed.*
 H. Ulaťná, *to be reversed or upset.*
 H. Unghná, *to nod, to doze.*
 H. Upaṣná, *to be rooted up.*
 s. Uṛná, *to fly.*
 H. Utarná, *to descend.*
 H. Uṭhná, *to rise up.*

ṭhaharná
 ṭhakná
 ṭhanná
 ṭhanṭhanáná
 ṭharṭharáná

Ujaṣná
 Ukhapná
 Uktáná

(3.) COMPOUND VERBS.

- Abád karná, *to inhabit, to build.*
 Akrú dená, *to give another honor, or lose one's own.*
 Akrú lená, *to take away a person's character.*
 Akrú utárná, *to disgrace.*
 Adá karná, *to perform, to pay.*
 Adab karná, or dená, *to treat politely.*
 Adalkarná, *to do justice or right.*
 Admiyát pakarná, *to become civilised.*
 Ag dená, *to burn a body.*
 Aḥwál batláná, *to state one's condition.*
 Aib lagáná, *to defame.*
 Anákání dená, *to connive at.*
 Andeshah karná, *to reflect, to hesitate.*
 Ankh bucháná, *to steal privately.*
 Ankh churáná, *to avoid seeing.*
 Ankh dekhláná, *to frighten.*
 Ankh márná, *to wink.*
 Ankh pathráná, *to have the eyes dim with expectation.*
 Ankh pherná, *to shew aversion.*
 Ankh rakhná, *to love, to have hope.*
 Arám karná, *to rest, to repose.*
 Arā karná, *to request, to represent.*
 Ashnáí karná, *to associate.*
 Awárah karná, *to harass.*
 Awáz paṛná, *to be reported; to be hoarse.*
 Awáz uṭháná, *to spread a report.*
 Azád karná, *to set at liberty.*
 Baghal bajáná, *to be highly pleased, to jest.*
 Band baiṭhná, *to succeed.*
 Band bándhná, *to stop an inundation.*
 Band karná, *to bind, to shut, to stop.*
 Band pakarná, *to object to a statement.*
 Band rahná, *to be engaged in.*
 Bár dená, *to load, to impose on.*
 Barṭaraf karná, *to dismiss.*
 Bas karná, *to stop.*
 Bát banáná, *to make up a story.*
 Bát bándhná, *to prevaricate.*
 Bát baṛháná, *to prolong a contest.*
 Bát bigáṛná, *to mar a plot.*
 Bát chaláná or karná, *to converse.*
 Bát dálná, *to ask in vain.*
 Bát káṭná, *to interrupt.*
 Bát lagáná, *to calumniate.*
 Bát márná, *to evade.*

Bát páná, *to effect one's purpose.*

Bát phenkná, *to jeer or scoff.*

Bát pherná, *to equivocate.*

Bát rahná, *to be successful.*

Bát rakhná, *to agree, to comply.*

Bát tálná, *to put off, to excuse one's self.*

Báz áná, *or rahná, to leave off.*

Bázi khoná, *to lose.*

Bázi lagáná, *to wager.*

Bázi páná, *or lejáná, to win at play.*

X Báz rakhná, *to hold back, to forbid.* لیز (لیز)

Bázú dená, *to help, to assist.*

Beřá bándhná, *to collect a crowd.*

Beřá dálná, *to propose a reward for a work.*

Bismil karná, *to sacrifice.*

Bosí karná, *to kiss.*

Chábuk márná, *to whip.*

Changá banáná, *to correct, to chastise.*

Changá karná, *to cure, to heal.*

Chhátí jalná, *to have the heart burn; to lament.*

Chhátí phaṭná, *to break one's heart, to sympathise.*

Chhátí piṭná, *to lament greatly.*

Chhátí ṭhokná, *to encourage.*

Dád dená, *to make reparation.*

Dád lená, *to take revenge.*

Dád milná, *to obtain redress.*

Dágh dená, *to brand.*

Dágh lagáná, *or chaṭháná, to vilify.*

Dáman chhuṛáná, *to escape.*

Dáman pakarṇá, *to take refuge, to prevent.*

Dáman phailáná, *to beg, to petition.*

Dam chaṭhná, *to pant, to respire.*

Dam chhoṛná, *to expire.*

Dam churáná, *to feign death.*

Dam dená, *to coax, to deceive.*

Dam kháná, *to be deceived or silent.*

Dam khainchná, *to be silent.*

Damlená, *to take breath, to rest.*

Dam márná, *to speak, to boast.*

Dam rakhná, *to be content with little.*

Dánt písna, *to gnash the teeth.*

Dard áná, *to be affected with pity.*

Dast bai honá, *to become a disciple.*

Dast bardár honá, *to depart from.*

Dast barsar honá, *to be unable, distressed, or weak.*

Dast basar honá, *to salute with the hand to the head.*

Dast boś karná, to kiss hands, to salute.

Dast-dar giribán honá, to engage in combat.

Dast ras honá, to be able, to afford.

Daur dhúp karná, to labour hard.

Didah khulná, to consider attentively.

Dikhái or dikhlái dená, to appear.

Dil dená, to give the heart, to be in love.

Dil lagná, to be attentive to.

Dimágh karná, or honá, to be proud.

Din chaḥáná, to commence late; to be idle.

Din gaywáná, to lose time.

Din káṭná, to pass away time.

Diq karná, to tease.

Duḡ karná or mángná, to wish or pray for.

Durust karná, to arrange, to adjust.

Durust rakhná, to admit, to allow.

Faiṣal karná, to settle, to decide.

Fáqon marná, to starve.

Farod áná, to descend.

Fiṭrat laṣáná, to practise tricks.

Gah karná, or gahná, to lay hold of.

Galá baiṭhná, or paṛná, to be hoarse.

Galá bandhná, to be enamored in love, &c.

Galá dábná, to strangle.

Galá kaṭná, to cut the throat.

Galá lagná, to embrace.

Gáli dená, to abuse.

Gardan márná, or káṭná, to behead.

Gham kháná, to have patience.

Ḡhárat karná, to plunder.

Gherá dálná, or gher karná, to surround.

Ghoṭah dená, to dip.

Ghoṭah márná, to dive.

Ghul macháná, to make a noise or tumult.

Ghusal karná, to bathe.

Ḡhush áná, to faint.

Ḥalál karná, to slay according to prescribed forms.

Ḥarám karná, to defile.

Ḥarám kháná, to receive the wages of iniquity.

Háqil honá, to be acquired.

Háqil karná, to acquire.

Házir honá, to be at hand or ready.

Ḥisáb karná, to calculate, to reckon.

Halák honá, *to be destroyed.*

Halák karná, *to destroy.*

Ḥalál karná, *to slay according to prescribed forms.*

Ḥarám karná, *to defile.*

Ḥarám kháná, *to receive the wages of iniquity.*

Ḥāṣil honá, *to be acquired.*

Ḥāṣil karná, *to acquire.*

Háth baithná, *to attain perfection in any art.*

Háth bharná, *to have the hands full of work.*

Háth chátná, *to relish food much.*

Háth dálná, *to interfere.*

Háth dená, *to take interest in, to assist.*

Háth dhoná, *to wash the hands; to despair.*

Háth jhápná, *to give, to bestow.*

Háth joṛná, *to join the hands in supplication.*

Háth karná, *to subdue.*

Háth khainchná, *to desist from.*

Háth lagáná, *to be employed; to reprove.*

Háth malná, *to regret.*

Háth márná, *to promise; to get; to wound.*

Háth mīláná, *to claim equality.*

Háth pheṅkná, *to fence.*

Háth pherná, *to stroke, to caress.*

Háth rokná, *to prevent.*

Háth utháná, *to leave off; to salute.*

Hawá bandí karná, *to build castles in the air.*

Hawá dená, *to blow the fire; to foment quarrels.*

Hawá ho-jáná, *to scamper off.*

Hawá karná, *to fan; to divulge.*

Hawá kháná, *to take the air.*

Hawá phirná, *to change condition.*

Ḥāḡir honá, *to be at hand or ready.*

Ḥisáb karná, *to calculate, to reckon.*

Ḥisáb lená, *to take an account.*

Ḥisáb rakhná, *to keep account of.*

Iḥtimál honá, *to be probable.*

Iḥtimál karná, *to doubt, to impute.*

Iḥhlás karná, *or rakhná, to esteem.*

Iḥhtiyár karná, *to approve, choose, adopt.*

Imtiyáz karná, *to discriminate.*

Iqrár karná, *to promise.*

Istifsár karná, *to ask an explanation.*

Istimál karná, *to use.*

- Itibár rakhná, *to give credit to.*
 Ittifáq honá, *to happen, to be agreed.*
 Ittifáq karná, *to accord, to coincide.*
 Ján bar honá, *to survive.*
 Ján chhuṛáná, *to escape.*
 Ján márná, or kháná, *to over-come, to vex.*
 Ján par áná, *to be in imminent danger.*
 Ján par khelná, *to run the hazard of life.*
 Ján paṛná, *to be refreshed.*
 Jawáb dená, *to answer, to reply.*
 Jí jalná, *to be vexed.*
 Jí lagná, *to love.*
 Jí márná, *to mortify, to dis-please.*
 Jí páná, *to know one's temper ; to be pleased ; to escape.*
 Káfúr honá, *to disappear.*
 Kalejah kámpná, *to be afraid ; to be cold.*
 Kalejah phaṭná, *to grieve ; to be jealous.*
 Kalejah ulaṭná, *to be exhausted with vomiting.*
 Kám chaláná, *to carry on business.*
 Kám karná, *to work.*
 Kám nikalná, *to carry into effect.*
 Kám rakhná, *to make use of.*
 Kamar bándhná, *to get ready, to resolve.*
 Kamar kholná, *to quit service.*
 Kamar márná, *to strike side-ways, to attack in flank.*
 Kamár pakarṇá, *to urge a claim against.*
 Kamar túṭná, *to be hopeless.*
 Kán dharná, or dená, *to be attentive.*
 Kán hiláná, *to acquiesce in.*
 Kán káṭná, *to excel another.*
 Kán khulná, *to inform.*
 Kán lagná, *to get into confidence.*
 Kán malná, *to punish, to chastise.*
 Kán phuṅká, *to tell tales ; to excite quarrels.*
 Káṭ karná, *to cut.*
 Khabar dená, *to inform.*
 Khabar lená, *to look after, to accommodate.*
 Kḥalás karná, *to release.*
 Kḥará honá, *to stand up, to remain standing.*
 Kḥará karná, *to erect, to raise up.*
 Kḥaríd karná, *to buy.*
 Kḥaṭ nikalná, *to have a beard.*
 Kḥátir karná, *to fondle, to comfort.*

Khátir rakhná, *to conciliate.*

Khún karná, *to kill, to assassinate.*

Kinárah karná, *to retire from, to abstain.*

Kiráyah karná, *to let for hire or rent.*

Kiráyah lená, *to hire, to rent.*

Langar dálná, or karná, *to cast anchor.*

Langar uṭháná, *to weigh anchor.*

Maghz kháná, *to distract.*

Maghz pacháná, or phiráná, *to tease.*

Mákhí márná, *to be idle or unemployed.*

Mámí píná, *to shew partiality.*

Máng nikálná, *to divide the hair on the head.*

Már dená, *to smite.*

Már giráná, *to knock down.*

Már kháná, *to get a beating.*

Márláná, *to rob.*

Már lená, *to smite, to overcome.*

Már marná, *to commit suicide.*

Matṭí dálná, *to conceal another's faults.*

Matṭí dená, *to bury.*

Mol baṛháná, *to enhance.*

Mol lená, *to purchase.*

Mol ṭhahráná, *to appraise.*

Muṇh banáná, *to make faces.*

Muṇh dálná, *to beg.*

Muṇh dekhná, *to be partial.*

Muṇh dená, *to familiarize.*

Muṇh márná, *to put to silence.*

Muṇh moṛná, *to turn away, desist from.*

Muṇh rakhná, *to keep on good terms.*

Muṇh toṛná, *to harass.*

Nák káṭná, *to dishonour.*

Nák rakhná, *to preserve one's honour.*

Nám karná, *to make famous.*

Naql karná, *to relate.*

Páemál karná, *to trample on, to destroy.*

Paidá honá, *to be born.*

Paidá karná, *to produce, to create.* *suratén
paida ki*

Palak márná, *to wink.*

Páñw baṛháná, *to take the lead, to reform.*

Páñw chaláná, or uṭháná, *to go quick.*

Páñw dálná, *to prepare for a work.*

Páñw ḍigná, *to slip.*

Páñw jamáná, or gáṛna, *to stand firm.*

Páñw lagná, *to make obeisance.*

Páñw nikálná, *to go to excess ; to withdraw.*

- Páŋw pařná, *to fall at the feet in supplication.*
 Páŋw piřná, *to stamp with impatience.*
 Páŋw tořná, *to tire or be tired.*
 Pardah chhořná, *to let down a curtain; to reveal.*
 Pardah karná, *to conceal.*
 Pardah rakhná, *to give obscure hints.*
 Par jhářná, or giráná, *to attempt to fly.*
 Par řúřná, *to be without power.*
 Pech bándhná, *to grapple.*
 Pech chalná, *to prevail by stratagem.*
 Pech řálná, *to throw obstacles in the way.*
 Pech dená, *to circumvent.*
 Pech karná, *to deceive, to grapple.*
 Pech kháná, *to coil; to be perplexed.*
 Pech kholná, *to untwist.*
 Pech pařná, *to be difficult or intricate.*
 Pech uřháná, *to suffer loss or trouble.*
 Peř bándhná, *to restrain the appetite.*
 Peř bharná, *to fill the belly, to be satisfied.*
 Peř chalná, or chhúřná, *to be purged.*
 Peř girná, *to miscarry.*
 Peř jalná, *to be very hungry.*
 Phánsí dená, *to hang.*
 Pher dená, *to return.*
 Pher kháná, *to wind about.*
 Phúl jhařná, *to use flowing language.*
 Píchhá karná, *to pursue.*
 Píchhá pherná, *to withdraw.*
 Qabar dená, *to bury.*
 Qabúl karná, *to confess, to consent, to promise.*
 Qadam lagná, *to take protection.*
 Qadam lená, *to acknowledge another's superiority.*
 Qadam ranj karná, *to take the trouble of walking.*
 Qarř dená, *to lend.*
 Qarř karná, *to spend.*
 Qarř lená, *to borrow.*
 Qarř rakhná, *to owe.*
 Qasm karná or khaná, *to swear, take an oath.*
 Qalam band karná, *to write.*
 Qalam karná, *to cut off.*
 Qatař karná, *to perform a journey.*
 Qař lagáná, *to mend a pen.*
 Qatal karná, *to kill, to murder.*
 Qařiyah karná, *to quarrel.*

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| Qurán uṭháná, <i>to swear.</i> | Sher macháná, <i>to make a noise.</i> |
| Ráḥ bándhná, <i>to stop one's road or progress.</i> | Shukr karná, <i>to thank, to be grateful.</i> |
| Ráh dálná, <i>to establish a custom.</i> | Sir chaḥáná, <i>to exalt; to assume.</i> |
| Ráh dená, <i>to give place or way.</i> | Sir dharná, <i>to be obedient.</i> |
| Ráh karná, <i>to contract friendship.</i> | Sir karná, <i>to begin; to perform.</i> |
| Ráh káṭná, <i>to travel, to take a short cut.</i> | Sir márná, <i>to take great pains.</i> |
| Ráh márná, <i>to way-lay, to rob, to ruin.</i> | Sir phiráná, <i>to labor in vain.</i> |
| Ráh nápná, <i>to lounge about.</i> | Sir píṭná, <i>to beat the head in lamentation.</i> |
| Ráh rakhná, <i>to keep up an intercourse.</i> | Sir uṭháná, <i>or pherná, to rebel.</i> |
| Rakh dená, <i>to put down.</i> | Siyáh karná, <i>to blacken; to take an account of.</i> |
| Rakh lená, <i>to take in charge.</i> | Suḥhan dálná, <i>to interrogate.</i> |
| Rang karná, <i>to paint; to lead a life of pleasure.</i> | Sunnat karná, <i>to circumcise.</i> |
| Rást áná, <i>to regain one's temper, to be set right.</i> | Táb láná, <i>to be able to bear.</i> |
| Rú dená, <i>to attend to, to regard.</i> | Tábī karná, <i>to control, to subject.</i> |
| Rujú karná, <i>to return.</i> | Ṭai karná, <i>to fold; to travel.</i> |
| Ruḥ karná, <i>to attend to.</i> | Taḳht chhoṛná, <i>to abdicate.</i> |
| Sábit karná, <i>to confirm.</i> | Taḳht par baiṭhná, <i>to reign.</i> |
| Ṣabr karná, <i>to wait, to stop.</i> | Taḳht se utárná, <i>to dethrone.</i> |
| Sabz honá, <i>to flourish.</i> | Takiyá dená, <i>to receive respectfully.</i> |
| Safar karná, <i>to travel; to die.</i> | Takiyá karná, <i>to support, to encourage.</i> |
| Ṣaláḥ dená, <i>to advise.</i> | Tamám karná, <i>to complete.</i> |
| Shámil karná, <i>to blend.</i> | Ṭamánchah márná, <i>to slap.</i> |
| | Tamáshá karná, <i>to make fun.</i> |

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| Ṭāq par rakhná, <i>to lay on the shelf, to neglect.</i> | Wāqt kátná, <i>to pass time.</i> |
| Taqrib karná, <i>to commend.</i> | Wāqt paṛná, <i>to be distressed.</i> |
| Tār bándhná, <i>to continue to do a thing.</i> | Yád diláná, <i>to remind.</i> |
| Tār ṭuṭná, <i>to be disjointed or separated.</i> | Yád karná, <i>to remember.</i> |
| Tasallí dená, <i>to comfort, to assure.</i> | Zabán baṛháná, <i>to chatter.</i> |
| Tashrif láná, <i>to come or honor by coming.</i> | Zabán chaláná, <i>to abuse.</i> |
| Tashrif lejáná, <i>to go or honor by going.</i> | Zabán dábná, <i>to hold one's tongue.</i> |
| Ṭhandá paṛná, <i>to become cool or weak.</i> | Zabán dálná, <i>to ask a question.</i> |
| Ṭhikáná karná, <i>to account for, to search out.</i> | Zabán dená, <i>to promise.</i> |
| Ṭhik karná, <i>to rectify.</i> | Zabán kátná, <i>to grieve; to interrupt.</i> |
| Ṭhokar kháná, <i>to stumble.</i> | Zabán pakaṛná, <i>to criticise; to prevent another's speaking.</i> |
| Thúk cháṭná, <i>to break one's promise.</i> | Zabán palaṭná, <i>to equivocate, retract.</i> |
| Thúk dená, <i>to give up.</i> | Zabar karná, <i>to oppress.</i> |
| Tiyár karná, <i>to prepare, to make ready.</i> | Zabṭ karná, <i>to take possession; to control.</i> |
| Top chhoṛná, <i>to fire a cannon or gun.</i> | Zāt dená, <i>to give up caste.</i> |
| Unchá súnná, <i>to be hard of hearing.</i> | Zāt lená, <i>to deprive of caste.</i> |
| | Zāyá karná, <i>to lose.</i> |
| | Zer karná, <i>to subdue.</i> |
| | Ziyāḍah karná, <i>to increase; to remove the table cloth.</i> |
| | Zor karná, <i>to compel.</i> |
| | Zor márná, <i>to endeavour.</i> |



PART III.

READING LESSONS.





PART III.

READING LESSONS.

CHAPTER I.

SELECT SENTENCES.

1. Familiar.

Mişri do.
 Házri láo.
 Chirágh jaláo.
 Battí bujháo.
 Ekhi hai.
 Kyá huá ?
 Bhuliyo mat.
 Idhar áo.
 Nazdik áo.
 Chá banáo.
 Dáhine phiro.
 Báyan phiro.
 Jaldí jáo.
 Jaldí chalo.
 Chup rah.
 Khabardár ho.
 Kuchh muzáyaqah nahín.
 Hukm kyá hai ?
 Tum ko furşat hai.
 Ham ko máf kíjiye.

Mutiyon ko buláo.
 Gáři taiyár karo.
 Thorí rotí láo.
 Bichhoná bichháýá hai ?
 Darwázah band karo.
 We burhe haiñ. *لور بُرہ باد لورے*
 Yih kam-bakhtí hai. *یا بُرہ باد*
 We jáhil haiñ. *جہل ignorant*
 Yih wuhí hai.
 Wahán sabhí haiñ.
 Wuh kaun hai ?
 Wahán koi hai ?
 Wuh pher kaho.
 Tum kaise ho ?
 Ham kal jáwenge.
 Idhar ko chalo.
 Udhar ko chalo.
 Top kyún chhuţí ?
 Pálkí jaldí mangáo.
 Şáhib uţhá hai ?

Ghúmkar áo.
 Zárá áhistah chalo.
 Áo, moze utáro.
 Ghar se niklo.
 Apne háth dho.
 Uske bahut dost haín.
 Us men kya fáidah hogá ?
 Unhon ne bahut ranj uþháýá.
 Uskí baří dárhí hai.
 Yih kyá chirýá hai ?
 Yih unká tamáshá hai.
 Wuh bařá matwálá hai.
 Unká bařá gunásh hai.
 Yih maidán kis ká hai ?
 Yahán bahut makkhiyán haín.
 Unko baří durandeshí hai.
 Kitne ádmá házir the ?
 Chiráhgh men tel nahín.
 Ham ko ek namunah díjiye.
 Yih faqat þílah hai.
 Uskí dukán kahán hai ?
 Tumháre pás rassí hai ?
 Bádsáh táht par baithá.
 Us kí áwáz achchhí hai.
 Yih kaunse jánwar hai ?
 Tumháří kyá šalaþ hai ?
 Tumháří umr kyá hai ?
 Pálkí mere pás bhejò.
 Chábuk aur topí do.
 Háth dhone ká pání láo.
 Mizáj ápká kaisá hai ?
 Miswák aur manjan do.
 Ek jořá kapřá láo.
 Dawát, qalm, kághaz láo.

Wuh gorá kaun haí ?
 Wuh kis ká ghorá hai ?
 Yih kis ká ghar hai ?
 Tumhárá nám kyá hai ?
 Wuh bahut chálák hai.
 Yih zamín loná hai.
 We baře támi haín.
 Yih rupayá mekhi hai.
 Uskí shakl bad hai.
 Angreží zabán mushkil hai.
 Yih bahut khub mewah hai.
 Yih ajíb khabar hai.
 Ham bhukhe piyáse haín.
 Wuh hushiyár ádmá hai.
 We baře jhuþhe haín.
 Sab zamín barábar hai.
 Us ká dil ranjídah hai.
 Tumhárá kám ab tamám huá ?
 Uskí dalil maþbuþ hai ?
 Wuh baří gustákþ hai.
 Ásmán khub šáf hai.
 We laṛke shokþ haín.
 Us ne baří sazá páí.
 We sab chhip rahe.
 Us ká dil beqarár hai.
 Wuh bewaquf hai.
 Yih kághaz tar hai.
 Kaun shor kartá hai.
 Tum kyá kahte ho ?
 Salís Hindi kaho.
 Kahán se áe ho ?
 Chale jáo, ruḁḁat hai.
 Wahán phir mat jáo.
 Ham ko kináre par utáro.

Wahán kaun rahtá hai ?
 Sídhē áge chālē jāo.
 Kuchh sharáb pání lāo.
 Pání khub chandá karo.
 Kháná mez par áyá ?
 Ham ko barí fajar jagáo.
 Áj dīn phirchhá hai.
 Us ne iqrār kiyá hai.
 Yahán áne ká ishērah karo.
 Ek gará sahr karo.
 Unko hamārē ghar bhej do.
 Thorá pání chhiṛko.
 Us waraq ko ultáo.
 Unke háth pāon bāndhio.
 Un rupayon ko thailī meṇ bharo.
 Darwāze par ek faqír hai.
 Wuh bará áqil hai.
 Yih bahut achchhí roṭí hai.
 Makrī ká jalá chhurá dālo.
 Usne kyá taqṣír kī hai ?
 Ghás par bahut shabnam hai.
 Ab we bahut láchār haiṇ.
 Tum kyá kám karte ho ?
 Uske baṛne kī intihá nahīṇ.
 Unhon ne bahut ṡṡar kiyá.
 Má háp unke mar gāe haiṇ.
 Us bāgh meṇ phal bahut haiṇ.
 Hamārē sir meṇ dard hai.
 Tum ne kahán yih khabar suní ?
 Der huí, ham ruḡḡṡat huṇ.
 Us ko jigar kī bímárí hai.
 Us ká bará nuḡṡán huá hai.
 Yih achchhá maṡsīm hai.
 Us bīj ko bāgh meṇ bo.

Us ke dānt meṇ dard hai.
 Bázár mēn bahut khilone haiṇ.
 Tumbhárá kyá károbár hai ?
 Yih tarjumah bahut khub hai.
 Us ka muḡaddamah áj hogá.
 Tumhárí gharí achchhí chaltí
 hai.
 Yih battí mom kī hai.
 Náó ká kitná bhárá hai ?
 Káí gharí dīn chāḡhá hai ?
 Topí aur kurtí jhāro.
 Ek dīn ká bhárá kyá hai ?
 Jhūlmil uṡháo, bartan lejáo.
 Hamárí gharí mez par rakho.
 Yih phal bará khaṡṡá hai.
 Kyá, tum ḡḡṡṡe hote ho ?
 Yih bará maushkil kám hai.
 We barē ḡilabáz haiṇ.
 Wuh bahut khubṡurat bāgh
 hai.
 Yih kaprá bará moṡá hai.
 Tum kám ke láiq ho ?
 Kal se áj sárdá ziyádaḡ hai.
 Yih saṡar bihtar hai.
 Uská dil bará ḡhamḡín hai.
 Wuh ḡunḡe aur baharí hai.
 Yih bahut khub mewah hai.
 Yih ḡiṡṡah tamám daroḡḡ hai.
 Yih bahut kḡḡḡ kishmish hai.
 Uská bahut bará makán hai.
 Yih kamrá kḡḡḡ raushan hai.
 Yih kamrá bahut unchá hai.
 Yih kaprá kitná lámhá hai ?
 We bahut kḡaráb laḡke haiṇ.

Iská misáj berahm hai.
 We sust aur gháfil haiñ.
 We bare tund misáj haiñ.
 Yih qalam bahut naram hai.
 Yih kághaz bahut motá hai.
 Yih harf bad surat hai.
 Tum bahut áhistah bolte ho.
 Tum angrezí bol sakte ho ?
 Utro, nahín to giroge.
 Hamáre sáth tumhen jáná hogá.
 Is gáthrí ko le chalo.
 Badlí hai bal kuchh barastá hai.
 Dekho, ásmán kuchh khulá hai.
 Ham sab kuchh jánte haiñ.
 We bahut kuchh jánte haiñ.
 Usne ham ko barí tasdíq dí.
 Besabab kyun hanste ho ?
 Unhon ne ham ko bahut ghab-
 ráyá.
 Yih ghar hamará nahín hai.
 Wuh phul ham ko sunghne do.
 Us chaukí men raughan malo.
 Us darwáze ká qufal kholo.
 Báze sipáhí hamáre zakhmí hue.
 Us sust laṭke ko máro.
 Us jangal ko khod dálo.
 Yih kahkar us ne rukhsat lí.
 Kapre ká pání nichor dálo.
 We beḡhabar sote haiñ.
 Kyá jamá hai, tumháre hisáb kí?
 Ham ko ek birní ne ḡanḡ mára
 hai.
 Rishwat lená, yá dená, burá hai.
 Is jaház ká kyá bojh hai ?

Kyá iḡtiyáj itní khabardári kí ?
 Kyá qímat hai in chízon kí ?
 Is táláb ká kyá qmuq hai ?
 Kyá faraq hai in donon men ?
 Jaise ustád, waise shágird hongé.
 Yih fauj qawáid nahín jántí hai.
 Tum donon men kaisí laṭáí hai.
 Is kitáb men kitní faslen haiñ ?
 Is asbáb par kuchh dasturí hai ?
 Tambor qiláh men har roz bajtá
 hai.
 Yih laṭká hamará bahut piyará
 hai.
 Is táláb men kuchh machhlíñ
 haiñ ?
 Yahán samín men ek surákh
 karo.
 Ham ne bansí se ek machhlí
 pakrí.
 Is gáe ke sing nahín haiñ.
 Kis qism ká yih kaprá hai ?
 Wiláyat jáne ko tumhárá irá-
 dah hai ?
 Yih chirágh dálán men laṭkádo.
 Tum kḡhushkí jáoge, yá tarí ?
 Us zanjír men kitní kaṭí haiñ ?
 Tum miqnátís kí kḡsháiyat jan-
 te ho ?
 Tumháre ḡindugche men qufal
 nahín hai.
 Daryá ke kinár barí kichhar hai.
 Kitne musáfir is jaház men the ?
 Sára kamrá kḡhushbo se muṭṭar
 thá.

Tum is ghar ke málík ho ?

Is mahíne men pání bahut barsá.

Ek naukar ko yahán bhej do.

Is daraḡht ke sáe men baiṡho.

In motiyon kí kyá qímat hai ?

Yih patthar kitná bhárá hogá ?

Is bastí ká nám kyá hai ?

Sawárá ke ghoṛe ko ḡazír karo.

Masahrí ḡhub jhāṛo, jo mach-chhar na rahe.

Jutí ko achchhí ṡarāḡ ṡáf karo.

Ham ko cháhiye kí raḡm dílon.

Tumhárá jáná wahán kuchh ṡarur nahín.

Ílm se wuh ḡhúb wáqif hai.

Wuh baṛá dáná aur ṡqlmand hai.

Yih sab se bihtar hogá.

Kaho, to wuh kyá kahtá hai.

Sáis se kaho, ghoṛá taiyár kare.

Main bhí báhir jáyá cháhtá hun.

Daraḡht par káhe ko chaṡhte ho ?

Tum kab tak chal sakoge ?

Ghoṛe par zín bandhá hai, kí nahín ?

Koí dam men ham phir áwenge.

Jo kháná taiyár ho, to láo.

Hamárá sálám apne ṡáḡib se kaho.

Is ádmí ko tum jánte ho ?

Usne bahut ílm ḡṡáil kiyá hai.

Usne bahut daulat jamá kí hai.

Ko, ham tum kuchh bátchít karen.

Ek ghoṛá itná bojh khaínch sak-egá ?

Tum áge jáo, ham áte hai.

Yih chízen wiláyat se áín hai.

Aj kí rát ham kahán rahenge ?

Ham ko furṡat abhí khelne kí nahín hai.

Uská páwn garm pání se jalgayá.

Un chlṡuriyon men tamám sang lag gayá.

Laṛke tamám dínn chilláyá karte hai.

Ham isko tamám dínn ḡhunṡte the.

Tum ne apne ḡhaṡ par muhr kí hai ?

Hamárá ghar daraḡhton se sáyahdár hai.

Pání barastá hai ; ham ko panáh do.

Ham baṛí mushkilon men paṛe hai.

ṡufán se bahut jaház máre paṛe.

Wuh har roz tázah dúdh pítá hai.

Chupke baiṡhna bihtar hai laṛne se.

Chakkí men in gehon ko píso.

Tum jánte ho uská gumásh-tah kaun hai ?

Do shamáḡdán hamáre wáṡṡe mol lo.

Is billí ke bare bare changul
hain.

Dusre kamre mein is palang ko
le jao.

Yih jagah Kalkate ke sila mein
hai.

Ham tum ko ek khabar aur
taswir dikhawenge.

Is tamassuk par tumhari sahil
zarur hai.

Aj unke ghar mein ek mihman
hai.

Is laake ka murabbi kaun hai?
Bahut der hui, ham ko ghar jane
do.

Is kam mein baar bemurwati
hai.

We har taraaf ka zulm karte hain.

Ham is waqt dur ka safar rakhte
hain.

Tumhare pas shishi, dawai rakh-
ne ki, hai?

Aql admi ko hai, janwar ko
nahin.

Ek sifarish ka khat ham ko in-
yat kijiye.

Tum kis waste bure qalam se
likhte ho?

Un dono mein se kaun achchha
hai?

Main tujh se kam lungi aur use
dunga.

Wahin bahke jao, aur khare
raho.

Palki mein se ye chizen utha lo.

Pukarke bolo to ham sunenge.

Usko Hindi زبان mein ky
kahate ho?

Kuch dhup ki aur ke waste khar
karo.

Us ne is waqt hamari bat qabul
ki.

Tum likhne aur parhne ki mashq
karo.

Yih khabar sunke bahut dar gae
hain.

Kitni nil is sinduq me sam-
ega?

We sab ek dusre se kharab hain.

Ghariban se kaho, ki itni jald
na hainke.

Ham dushman ke hath se bhag
gaye.

Tamam shahr mein sailah ho-
gayi hai.

Un dono kishitiyon ko ek saath
milao.

Is se hamari khushi ziyadah
hogi.

Ham apni kharch bahut kam
karti hai.

Ye रुपये us ko pher dene hon-
ge.

Faujdar ne ek sipahi ko inam
diya.

Apne kagaz par mistar karo,
tab likho.

Sab admi mare bhuk ke mar gae.

We ek dusre par gir parē.
 In donoṅ rassiyon ko milākar
 baṭo.
 We baṛī miḥnat se guṣṛān karte
 haiṅ.
 Us ne Gangā ke kināre ek
 makān banāyā.
 Do kos gāri ko haṅkāyā, ek
 pahiyā ṭuṭ gayā.
 Ham kyun bhāgeṅ? wahāṅ kuchh
 khauf nahīṅ.
 Usne apne pichhle doston ko
 chhor diyā.-
 Chhah mahīne hue kī wiśāyat
 gae.
 We ghore se, jo gire, to choṭ
 bahut āī.
 Pīpal ke darāḥt tale wah sotā
 hai.
 Istarah kī bāt sunkē we haṁsne
 lage.
 Mālī, isphul kā bīj bāgh men bo.
 Usne, kulhārī se lakṛī kā kuṇḍah
 kēt dālā.
 Usne, baṛī miḥnat se, ham ko
 sikhāyā hai.
 Ek dhelā khākar, kuttā bhāg
 gayā.
 Khudā kī miḥrbānī se ham ne
 ārām pāyā.
 Baṛā abar huā hai, shāyad pānī
 khūb barse.
 Usne bahut māl aur matā
 jamā kiyā hai.

Is ghar men ek dālān hai, aur
 tīn koṭhrī.
 Kitne din hue kī tum ne yih
 khabar pāī?
 We apne mā bāp ke sāth rahte
 haiṅ.
 Ham ne daryā ke kināre sair kī
 hai.
 Ek chāngārī sāre gāon ko jalā
 detī hai.
 Kitne ko mere khāwind ke hāth
 bechoṛe?
 Wahāṅ kuchh khāne pīne kī
 chīz miltī hai?
 We baṛe be-ḥtiyāt, aur nādān,
 aur sust haiṅ.
 Tum ko kuchh mālum hai, kī
 kahān gāe haiṅ?
 Yahīṅ raho, jabtak kī ham phir
 āwen.
 Ye chāizen sāl karo, aur jahāz
 par lejāo.
 Hamāre hāth se chhurī daryā
 men gir parī.
 Agar tum jaldī āte, to hamārī
 madad hotī.
 Tum kyun apnā waqt ghaṭiat
 men kāṭte ho?
 Yād nahīṅ kahān ham ne apnī
 kitāb rakh dī hai.
 Us ke marne se sāre shahr ko
 gham huā.
 Bihṭar hai kī tum uskī taqīr
 māl karo.

Tum jo jo chízen cháhte ho
nikál lo.

Tumhen kyá sardí hui hai jo
tum chhínkte ho ?

Wuh shubah tarke uthkar, apní
ráh chálé gaya.

Ko hamáre sáth, ham daryá
pár jáwenge.

Wuh apne sir ká bojh phenk-
kar chálé gayá.

Tumháre kapre par gard parí
hai, jháf dáo.

Us ne kamre men jákar, darwá-
zah bandkar liyá.

Wuh apne khaṣam ke marne se
bahut roí.

Tum kyun báhir khaṛe ho, ghar
men áo.

Kiswáste aisá karte ho ? tumko
kuchh raḥm nahín átá ?

Is kám men ham kuchh iláqah
nahín rakhte hai.

Ham ko kuchh kám thá, is
wáste dáwat qabul na kí.

Is mál aur matá ká koí wáris
nahín hai.

We qaid-kháne men the ; lekin
ab chhúte hai.

Ham ko munásib hai, ki muší-
bat men shabr ikhtiyár karen.

Tum jánte ho unki dawá kaun
hakím kartá kái ?

Un suwar ke bachchon ko bágh
se nikál do.

Tum ne safar ke wáste sab jins
taiyár kí hai ?

Hamáre sáthhí sáth sab chíz-
bast bhijwá do.

Tum bahut jaldí bolte ho, main
samajhtá nahín hun.

Agar tum jánte, to kyun nahín
juwáb dete ho ?

We apne auqát náchne, gáne
men sharf karte hai.

Us ne apne má báp ko bará ranj
diyá hai.

Ham ne sab chízen taiyár karne
ká hukm diyá hai.

Kitne din hue kí yih kitáb
chhápá hui hai ?

Agar is men kuchh ghaltí ho,
to tum dusrust karo.

Tum jánte ho yih muqaddamah
kab tamám hogá ?

Us ne dánt se chabákar, do
ṭukre kar dálá.

Yih ghorá ham ne do sau rupa-
ye ko mol liyá hai.

Jab tak wahán rahá, tab tak we
nákhush rahe.

Hamare pahlo men dard málúm
hotá hai, kyá karen ?

Jo ham kahte hai suno, bád
us ke juwáb do.

Us ne sab apná kám sarkár par
chhoṛ diyá hai.

Wuh sab apná rupayá qarṛ
dekar gharíb ho gayá.

Wuh itní dūr pálkí par sawár
hokar thak gayá.

Is šáhib ke inál par tum aur
bhí kuchh dāwí rakhte ho ?

Hamáre is kám men tum kuchh
madad kar sakte ho ?

Yih bahut k̄hub billí hai, aur
us ke do bachche hai.

Wuh apne ghoṛe se gir pará,
aur pánon tuṭ gayá.

K̄hudá kí ináyat se, yih dawá
khákar ham bache.

Kyá is ká rang karen ? siyáh,
safed, lál, sabz, k̄hákí, asmání,
yá zard ?

Apná kám jo bihtar na ka-
roge, to main tumhen jawáb
dungá.

Áge daurke já, k̄habar le, ki
šáhib ghar men hai yá nahí.

Ham šáhib ke yahán kháná khá-
wenge ; tumhen sipahrí ko
wahán jáná hogá.

Yih k̄haṭ šáhib ke pás lejá, aur
jawáb ke liye baiṭh raho.

Rah, rah, bol, aur judá karkar,
to ham terí bát samjhenge.

Hamáre yih maṣliḥat hai, ki tum
thoṛe din šabar karo.

Wuh yih kám faqaṭ hamáre
ranj dene ko kartá hai.

Wuh nangoṅ ko kaprá pihnátá

hai, aur bhúkoṅ ko kháná
khilátá hai.

Tum ghoṛe par k̄habardáre se
charhná, aisá na ho ki gir paro.

Usne toṭe ke par káṭ dále, táki
wuh up na jáe.

Barahí se kaho, ki is taḡht ke
ári se do kar de.

Kal ek ruí kí bharí huí náo.
Gangá men dúb gai.

Wuh sab rupaye k̄harach karke
ab bhik mángtá hai.

Wuh muft men ghurbá ko
dawá aur iláj detá hai.

Ham ne is ko dawá dí ; par da-
wá ne kuchh fáidah na kiyá.

Hamen achár, nimak, mirch, ráí,
sirká, sharáb, pání, gosht, aur
šáf básan do.

Hamen ek piyálah dudh ká, aur
mišrí, anḍá, makkhan, roṭí,
mulí, hálím, murabbá, aur
chamchah do.

Itní bát kahne se kyá hásil ?
uská ádhá bhí main nahí
samajhtá hun.

Is chitṭhí ko bíbí ke yahán leáo,
agar báhir gaín hon, to darbán
ko de áo.

Sáis ke pás jákar, yih dánah
uske áge rakhkar dekho ki
wuh ghoṛe ko khilátá hai.

[2.] *Moral.*

Sustí se ziyán hai.
 Jaisá karegá, waisá páwegá.
 Bihtar sáthí taufiq hai.
 Dunyá fareb ká ghar hai.
 İl̄m kī áfat bhul hai.
 Jaldí ká phal nadámat hai.
 Burdbári achchhí k̄haṣlat hai.
 Parhez baṛí dawá hai.
 Sunná bihtar hai kahne se.
 Miṇnat se baṛáí miltí hai.
 Jo soyá, so khoyá.
 Zabán shírín, to mulk gírí.
 Jaisá kahegá, waisá sunegá.
 Ṣabar kusháish kī kunjī hai.
 Mantiq sáre il̄mon ká k̄hádīm
 hai.
 Dunyá ákhirat kī khetí hai.
 Achchhí k̄ho ádmí kī sipar hai.
 Tamá ṣillat kī kunjī hai.
 Qináṣat árám kī kunjī hai.
 Zindon kī maut jáhil honá hai.
 Kibar, dáná ke wáṣṭe, áfat hai.
 Zamánah k̄húbhí sikháne-wá-
 lá hai.
 Bích har chíz ká bihtar hai.
 Naqd bihtarhai wáde se.
 A'qil ko ishárah bas hai.
 Kam soná martabah barhátá hai.
 Maut haṇstí hai ummedon par.
 Apne bháí maṣlúm kī madadkar.
 Akṣar auqát dawá bímárí hai.
 K̄hudá rást-báz aur pák hai.

Sunná nahín miṣal dekhne ke.
 Admí, muṣmale se pahcháná
 játá hai.
 Maṇa karne se cháh baṛhtí hai.
 Dánáí se rozí nahín baṛhtí.
 Bakne se k̄harábí uṭhtí hai.
 Bahut ikhtalát fasád látá hai.
 Qarṛ se maḥabbat qitá hotí hai.
 Bandagí baṛí k̄hwáishon ko
 khotí hai.
 Hayá, rizaq se maḥrúm rakhtí
 hai.
 Karím apne wáde ko purá kartá
 hai.
 Bahut jagah chup rahná bhí
 jawáb hai.
 Harek naí chíz mazedár hotí hai.
 Agloy ká hál pichhlon ko naṣi-
 ḥat hotá hai.
 Thoré par qináṣat karná tawán-
 garí hai.
 K̄hudá ká k̄hauf dánish kī amal
 hai.
 Dunyá men koi begham nahín.
 Baghair aql ke, daulat kis kám
 kī ?
 Sawál se pahle dená baḥshish
 hai.
 Waqt par bhágná fataḥmandí
 hai.
 Bahut tajribe se aql baṛhtí hai.
 Jo botá hai, so káṭtá hai.

Agar talwár na hotí, bará gulm
hotá
Barí ibádat dunyá ká chhoṛná
hai.
Bad ko nek jánná, bad karná
hai.
Jis ká Ḳhudá hámí, us ká sab
koí.
ʼAmal se sawáb hotá hai.
Farotání se Allah martabah bar-
hátá hai.
Tanháí bihtar hai bad ṣuḥbat
se.
Bahut bháí tere bemát hai.
Dost ek ján, do qálib hain.
Apná dushman se dushmaní
ṣáhir mat kar.
Inṣáf se ḵhalq ko árám hotá hai.
Jo koshish kartá hai, wuh pátá
hai.
Jo ṣabar kartá hai, so fataḥmand
hotá hai.
Ráh ákhirat ká bihtar toshah
parhezgarí hai.
Ḥikmat sharíf kí sharáfat ko
barhátí hai.
Jab ḡharaṣ darmiyán áí, tab
baṣírat kaháñ ?
Báz rahná ḵhwáhiṣhon se dau-
latwarí hai.
Dunyá wasilon se miltí hai, na
kamál se.
Har roz mat áo, maḥabbat
barhegí.

Barí bebaṣíratí dil kí bebaṣí-
ratí hai.
Dánishmandon ke síne, rázon
kí qabren hai.
Sardéron kí édat sab édaton ke
sardár hai.
Ḥikmat aur qudrat Ḳhudá kí
be qiyás hai.
Ḳhwáhiṣ kí pairawí nadámat
kí kunjí hai.
Ḥusan, lohe kí beṛí se, saḡht hai.
Ḳhudá panáh de ḡariṣ ke faqr se.
Dost ḡadíṣah ke waqt pahcháná
játá hai.
Sére gunáḥonke sardár dunyá
ke maḥabbat hai.
Gunáh ká chhoṛná, ṡzar ḵhwá-
hí se, bihtar hai.
Jise qanáṡ nahín, use serí
nahín.
Fasád se bahut mál barbád
hotá hai.
ʼAdmí libás meñ chhiṡe phire
hain.
Qalam wuh daraḡht hai jis ká
phal maní hai.
Dáḡhí ke barḡne se aql kamtí
hai.
Apne nafs kí pahcháñ barí
dushwár hai.
Jis meñ adab na ho, wuh saḡút
ikḡtiyar kare.
Naḡu kalám meñ, jáise namaḡ
tám meñ.

Admí mál ke 'liye pahāṣ uṭhātá hai.

ʿAlim bilá ʿamal, jaise gadhe par kitāben.

Achehhe log jaldí badlá nahín lete haiṅ.

Muflis i dānā, jáhil tawāngar se bihtar hai.

Dānā gungá, nádān i goyá se bihtar hai.

Dānā dushman bihtar hai, ná-dānī ʿaqlmand se.

Kuttá zindah bihtar hai sher murdah se

Bāṣ waqt yáqut be qadar hotá hai.

Mál andesh áfat se bachá rahtá hai.

Dil ká kasád kalám se khultá hai.

Dunyá gusargáh hai, na qarár-gáh.

Thorá kháná bahut bímárí se bachátá hai.

Dánishmand be sabab kám nahín kartá hai.

Gungí zabán bihtar hai jhuṭhí zabán se.

Jaldí se nadámat, aur tawaqquf se salámat.

Tawáṣṣ sharáfat baphátí hai, aur rástí níjamat.

ʿIlm ke charche se ʿaql ʿáf hotí hai.

Sardár qaum ká wuhí hai jo un ká khádim hai.

Bará ʿalim wuh hai jo ʿilm men bará hai.

Insán jaisá hotá hai, waisá dusre ko jántá hai.

Kḥandah ruí se dil ká hál málum hotá hai.

Mál kí maḥabbat ákhirat ko barbád detí hai.

Har jins apní jins kí ṭaraf mail kartí hai.

Admí jise jántá nahín us ká dushman hai.

Jhuṭhe kí bát na mánye, yihí us kí sazá hai.

Burá wuh shaḵḥḥ hai jo akelá khátá hai.

ʿAql ke baḥne se ádmí kam saḵhun hotá hai.

Akṣar tamá sabab halákat ká hotí hai.

Baḵshish wuh bihtar hai kí jis se ḥájat rawá ho.

Jis ne ʿárám kí qadar na jání, wuh ranj men pará.

Nádān hameshah apne nafs se rází rahtá hai.

Jo bahut boltá hai wuh ṣalíl hotá hai.

Dunyá murdár hai, aur us ke cháhnewále kutte.

Jis ká sach kam huá, us ke dost kam hue.

Jise hayá nahín, us se gunáh bahut hote hai.

Jo ʔib kartá hai, so nuqʔán pátá hai.

Jis kí baʔhshish bahut hai, us ke dushman kam hai.

Achchhá mál wuh hai, kí jis se ábrú rahe.

Tajribahkár pás já, ʔabíb pás mat já.

Talab kar ʔilm ko ʔiflí se jawání tak.

Rʔyat ko soná cháhe, aur Bádasháh ko pásbání.

ʔurat beʔayá, jaise kháná benamak ká hai.

Jise tu pahchántá nahín, us se dúr rah.

Agar ʔqlí ʔurat pakartí, to rát raushan ho játí.

Maut ke pahle apne mál ko taq-sím kar de.

ʔʔlim apne ghar meṇ, jaise chándí kán meṇ.

Jo maut se bhágá, so maut meṇ pará.

Farotaní martabah baʔhátí hai, aur takabbur ghaʔátá hai.

Jis ne paʔháýá nahín, us ne páýá nahín.

Jo bahut ruʔhtá hai, us se durí bihtar hai.

Baʔhíl Allah ká dushman hai, agarchih záhid ho.

Bihtar baʔhshish ʔql, aur badtar muʔibat jihal hai.

Qínáʔt kar, ʔhaní hogá ; tawak-kul kar, qawí hogá.

Yáqut aur zamurrad kí cháh dil ko ʔukʔe kartí hai.

Bahut bát kahne se log nafrat karte hai.

Thoʔá tadbír ke sáth bahut muntashar se bihtar hai.

Pairáhan terá ghar hai, chah baʔháó, chah ghaʔáo.

Jis kí sawárí tamá hai, uská faqr muʔáhib hai.

Jo kisi ko hanstá hai, wuh áphí hapsá játá hai.

Sharíf wuh hai, jo iʔsán kare aur ʔáziz rakhe.

Jo ʔib suntá hai, wuh ʔib karne-wále meṇ gíná játá hai.

Dunyá ká hál aisá hai jaise makrí ká jálá.

Maʔabbat hone se nek bad kí tamíz nahín rahtí hai.

Bihtar wuh shaʔhṣe hai kí jis se auron ko nafá pahunche.

Bímér dil ká báʔil kí ʔaraf mail kartá hai.

ʔhaʔab kí iʔáʔt se ʔdab barbád játá hai.

Zabán tasbíḥ kartí hai, aur dil ʔabaḥ kartá hai.

Sun, to bujhegá ; chup rah, to salámat rahegá.

Jis ke aḳhlāq nek haiṅ, uske dost
bahut haiṅ.

Nekī kar, jaise Allah ne tere
sāth nekī kī hai.

Thorā ṣabar kar, ki bād ranj
ke rāḥat hai.

Sochkar bāt karne se nadāmat
kam hotī hai.

Bēsan se wuhī ṭapaktā hai, jo
us meṅ hotā hai.

Jo bahut baktā hai, so bahut
ḳhaṭā kartā hai.

Darā chāhe, aisā naho ki terī
zabān tujhe halāk kare.

Umr ke bahut hone se dost
kam ho jāte haiṅ.

Dunyā ke do mazīn haiṅ, kahīn
talḳh, kahīn shīrīn.

Jab do balā meṅ paṛo, to āsān
ko iḳhtiyār karo.

Tama-wālah maḥrūm rahtā hai,
aur qināṭ-wālah āsudah.

Sab kā sab chahnā, sāre kā sārā
barbād denā hai.

Wuh baṛā bīnā hai jo apne āib
ko dekhe.

Kalām kazaḳham, tīr ke zaḳham
se, saḳht hai.

Jis ke ḳilm se naḫa na pahunche,
wuh baṛā ādmī hai.

Ādmī bilā ādab ke, jāise jisam
bilā rūḥ ke.

Īffat Bādshāh kā tāj hai, aur
inṣāf qīlā us kā.

Ghuṣṣe kī ibtidā dewāngī, aur
intihā nadāmat hai.

Tawangarī bilā saḳhāwat ke,
jaise daraḳht be phal ke.

Nek wuh ādmī hai jo dusre se
pand piṛī ho.

Faqr bilā ṣabar ke, jaise qandīl
bilā tel ke.

Jawānī bilā taubah ke, miṣl ghar
be chhat ke.

Dushman, agar ṛaḳīf ho, us ko
ḥaḳīr na jānā chāhiye.

Bihtar ṭarīf wuh hai ki jis kā
dushman bhī iqrār kare.

Dānā kā gumān bihtar hai,
nādān ke yaḳīn se.

Ādmī fareb nahīn ḳhātā hai ek
jagah se do bār.

Nādān kī bandagī se ḳilm kī
nīd bihtar hai.

Ek sāṭ kī fikr bihtar hai sab
ibādat se.

Dānā wuh hai jo apnī shahwat
par nigāhbān hai.

Pānī kī qaid, lohe kī qaid se,
dushwār hai.

Ḳhudā panah de saḳhtī se jo
bād ārām ke hai.

Raṛat ko ḳhūsh raḳhnā, lash-
kar ke baḥāne se bihtar hai.

Qaṣd kar mār dālne kā, to rāsī
ho jazā kā.

Rishwat lene-wāle aur dene-
wāle, donoṅ jahannamī haiṅ.

Baḡhshish meṇ derí karná ach-
chhon kí ádat nahín hai.
Dáná wuh hai jo maḡall tuhmat
se parhez kare.
Bínái ká nuqṣán, dil kí baṣírat
ko muṣír nahín hotá hai.
Ḳhudá ke díe par qináat kar,
ḡhaní ho jáegá.
Be gunáh uṣar karná, apne upar
gunáh lená hai.
Jo chíz ki hone-wálí hai, us par
ṣabar bihtar hai.
Ranj ke bád árám, aur bád
ráhat ke ranj hai.
Jis ne ek bát par ṣabar na
kiyá, usne bahut báten sunín.
Chup rahne se salámatí, aur
salámatí se naját hai.
Marne ke áge maro, to ḡayát
abadí ko páoge.
Nekokárhí nur aur nár meṇ
farq kartá hai.
Agar jihal surat pakaṛtá, to
dín tárík ho játá.
Ílm dohí haiṇ; ek ílm dín ká,
dusrá ílm badan ká.
Ḥasad neكى ko khá játá hai, jaisá
ág lakṛí ko.
Bímárí qaid badan kí, aur ḡham
qaid ruḡ kí hai.
Jáhil talab kartá hai mál ko, aur
áqil kamál ko.
Rayat par ádal karná bihtar hai
lashkar kí kaṣrat se.

Adl, baḡhshish, aur narmí se
mulk kí ḡifázat hotí hai.
Maut ek din á pakṛegí, agarchih
maṣbuṭ qilah meṇ bhí ho.
Jis ghar meṇ mihmán nahín
átá, us meṇ firishtah nahín
játá.
Adl ká ṣamrah salámatí, aur
ḡulm ká ṣamrah nadámat hai.
Ag, marṛ, aur ádáwat, agar
thoṛí bhí ho, to bahut hai.
Chándí, sone kí talab, nafs kí
ḡhubiyán kho detí hai.
Dunyá kí niámat, jaise bádal ká
sáyah, yá bijlí kí chamak.
Tawánaiyon se ho, aur ádmá
ke pás áp ko ḡaqír mat kar.
Thoṛe kháne se ṣiḡat badan,
aur safáí qalb kí hai.
Jagah ádáwat kí dil meṇ, jaise
jagah ág kí rákh meṇ.
Dushman ke sáth neكى karne
us kí badí ká badlá hai.
Ḥakím wuhí hai jo apní sha-
watan par ḡhálíb ho.
Insán wuhí hai jo apne ḡhazab
par ḡhálíb ho.
A'lim ká ek din, jáhil kí tamám
zindagí se, bihtar hai.
Be taammul bát mat kar, aur
kám be tadbír ke.
Ḳhiṣáb 'se jawání háth nahín
lagtí hai, aur tamanná se
tawangarí.

Dunyá kī khushī meṇ gham
mīlā hai, aur uskī shīrīnī meṇ
sam.

Jab badī ádmī kī ádat huī, us
ká khoná dushwár hai.

Mál ek qaḥbah hai; kabhú
nek pás, kabhú bad pás.

Jis pádsháh meṇ ádl nahín,
rayat uskī tábj nahín.

Har nafs apní jins kī ṭaraf mál
hotá hai.

Farotání se manzalat háṣil hotí
hai, aur takabburī se halákat.

Maut se farághat, aur zindagī
se mashghulī hai.

Ziná, sud, riyá, shaitán ke
bháí haiṇ.

Qináṭ se istighná, aur sabar
se maqṣúd miltá hai.

Jo kīsī par raḥm nahín kartá,
so wuh bhī raḥm nahín kiyá
játá hai.

Sach balá ko dur kartá hai,
aur jhuṭh balá meṇ dáltá
hai.

Jo apne bhed ko chhipátá hai,
so murád ko pahunchtá hai.

Jo ḥawas kī pairáwī kartá hai,
wuh halák hotá hai.

Insán jis chíz ko bahut dost
rakhtá hai, use akṣar yád
kartá hai.

Dunyádár gháfil haiṇ; jab mar-
enge tab khabardár honge.

Jo apne rutbe se baḥ nahín
chaltá hai, wuh salámat rahtá
hai.

Jo koi iḥsán se inkár kare, us
par minnat rakhá cháhe.

Guzrán karo bháíyon kī ṭaraḥ,
aur muámalah karo begánon
kī ṭaraḥ.

Khudá tawáṅgar hai, aur ham
us ke darwáze ke faqír haiṇ.

Rází karne se jo rází na ho, wuh
bará ḡalim hai.

Tu apne chhoton par raḥm kar,
baṛe tujh par raḥm karegá.

Jis ne táqat se ziyádah uṭháýá,
wuh ájiz huá.

Khaṭ faqír ke wáṣte mál, aur
ghaní ke liye jamál hai.

Khudá jo cháhtá hai, asbáb us
ká muhaiyá kar detá hai.

Álim pahchántá hai jáhil ko,
kyunki wuh bhi jáhil thá.

Jo cháhtá hai ki tujh par iḥsán
kare, tu us par iḥsán kar.

Jis Bádsháh meṇ ádl nahín,
so ek nahr hai bilá pání ke.

Jis álim meṇ ámal nahín, so
bádil hai bilá pání ke.

Kám par iqdám mat kar, jabtak
us meṇ fikr na kare tu.

Jabki mál ho játá hai, tab dost
bhí kam ho játe haiṇ.

Dushman se dostí ḡáhir kar,
agar us se nafá cháhtá hai.

Jō bhed ko chhipátá hai, ikh-tiyár uske háth se nahín játá hai.

Dunyá ek sáyah ná páedár hai, aur jawání ek mihmán musáfir hai.

Zálim ká ghar wairán hotá hai, go thore din ke bád ho.

Balá unhn̄ ká ghar dhundtí hai, jo Kḥudá ke dost hain.

Jo chiz apne wáste bad jániye, wuh dusre ke liye bhí bad jániye.

Jo ádmí apne se rázī huá, us par badiyán̄ bahut hotí hain.

Dunyá ek pul hai, us par guzar jáo, aur ábádí ke, uskí, darpe mat ho.

Akelá honá aqlmand ká bihtar hai, bad kesáth hamnashínise.

Nek ke sáth hamnashíní bihtar hai, ákele baiṭhne se.

Hásid kí yihí sazá hai, kí terí kḥushí se magḥmúm hotá hai.

Dunyá us ke tálíbon ko chhor, aur murdár kutton̄ ke sámhne dál.

Mál kyá hai? mazbut̄ qilá hai, jo malámat ke tíron̄ ko roktá hai.

Kamál ḥayá ká yih hai, kí ádmí ap se bhí sharm kare.

Jo aqlmand se madad cháhtá hai, wuh kabhu kḥatá nahín kartá.

Jálíl apnáhí dushman hai; dusre ká dost kab hogá.

Ṣabr kunjí hai kḥushí kí, aur jaldí kunjí hai nidámat kí.

Jis amar ko tu jántá nahín, us men dar mat á.

Agar jáhil ká jīhal na hotá, to dáná kí dánái málúm na hotí.

De, aur minnat mat rakh, kí us ká fáidāh tujh ko pahunchegá.

Káramat ká chhipáná bihtar hai; par mushk chhipáne se kahān̄ chhiptí hai !

Alláh kí sifāt men fīkr kar, aur us kí zát men kḥauz mat kar.

Gḥinā gḥizá hai ruḥon̄ kí, jaise tām gḥizá hai jismon̄ kí.

Bahut ádmí dunyá ke liye ág ká jalná qabul karte hain.

Waqar wálah, jaise motí, niche baiṭhá huá; aur jaldí-wálah, jaise machlí, tairtí hue.

Jis chíz se ádmí kí izzat rahe, wuhí us ká ṣadqah hai.

Nek baḳht wuh hai, jo apne báp kí riyásat ko kamál men pahuncháwe.

Dunyádár, jaise sawár kishtí ke; kí wuh un ko liye phirtí hai, aur we sote hain.

Ṣabr karnā kasab par bihtar hai, doston ke pās hājat le jātte se.
Jo apne ḥaq men bad jāniye, wuh dusre ke ḥaq men bhī bad jāniye.

Bāp dāde par faḡhr karne se, hunar par faḡhr karnā bihtar hai.
Jis ne dene kā iḥsān kiyā, us ne ṣawāb ko barbād diyā.

Iqrār karne-wāle se māf kiyā jātā hai, na isrār karne-wāle se.
Jis ne ḡhair kā ḥāl tujh se kahā, wuh terā ḥāl ḡhair se kahegā.
Parhezgārī ek daraḡht hai, jis kī jaṛ qināat, aur phal rāḡat hai.
Jab bāt mukarrar hotī hai, tab dil men qarār pakartī hai.

Ḥasad ek zang hai; jab tak use khātā nahīn, jātā nahīn.
Jo qināat nahīn kartā hai, zamanah us ko balā men ḡaltā hai,
Kamīnah baḡhne se takabbur kartā hai, aur ḡākim hone se ḡulm.
Do shakḡ kabhu āsūdah nahīn hote, tālib i ḡlīm, aur tālib i māl kā.
Tajrabah se ḡlīm baḡhtā hai, aur taraddud se ḡhalaṡī hotī hai.
Zīnat ādmī kī ḡlīm se, aur zīnat ḡlīm kī mārifat se hai.

ḡhair ke kapre mat utār, aur chiriyon ke par mat ukhār.

Ek sājt kā ādl, sāḡh baras kī ibādat se bihtar hai.

Bihtar ādmī wuh hai kī jis ke hāth aur zabān se kisī ko ṡzā na pahunche.

Āqil apnī zabān kā mālīk hai, aur jāhil apnī zabān kā mam-luk hai.

Nafs kī tābīdārī se bāz rah, aur Ḳhudā ke ḡhilāf mat kar.

Ḥaus kī pairawī se bāz rah, aur Ḳhudā kī muḡhālifat se ḡar.

Jis ne laṛakpan men ḡlīm na sīkhā, wuh burḡāpe men muṡazzāz na huā.

Tawāḡgarī ko har ṡaur se ṡalab kiyā, par qināat se ziyādah koī ḡhinā na pāī.

Do ehīzen ādmī ko halāk kartīn hain; māl kā isrāf, aur ziyādah goyī.

Ḳhushī kā āṡsu sard, aur ḡham kā āṡsu garm hotā hai.

Dīn yaqīn se miltā hai, aur yaqīn Ḳhudā kī tauṡīq se.

Tu apne hāth ko khainch, aur tamannā ke darwāze par qufal de.

Bihtar baḡhshish wuh hai, jo be derī aur be iḥsān ke howe.

Apnī ʻumar ko ḡunāḡhon men mat kho, aur Ḳhudā se ḡhauf kar.

Halākī hojiyo us ko, jo ibādat ḡhānah men dikhlāne ke liye baiḡhtā hai.

Zulm se āsāish kho jātī hai, aur baḡḡawat se badī miltī hai.

Chup rahná wasilah naját ká hai ; goyái bulbul ko pínjare men dāltí hai.

Apní rozí ke liye gham mat khá, wuh pahle tere muhayá kí gaí hai.

Jo apne se kam rutbe par gulm kartá hai, wuh bará nádán hai.

Jis ne maut ko bahut yád kiyá, wuh dunyá se thore par rází huá.

Jis ne apne haq ko khoyá, wuh dusre ke haq kí páirawí kab karegá ?

Ummed ek suráb hai ; use jo dekhtá hai dhokhá khátá hai, aur maqsud ko nahín pahunchtá.

Maqsud terá jab ghairon se hásil ho, to bhái se mat talab kar.

Jo apne nafs ko pahchántá hai, kisi ká kahná use zarur nahín kartá hai.

Thorá kalám jo bujhá jae, bihtar hai bahut se, jo malál men dāle.

Agar insán fāidah farmánbardarí ká jántá, to Pádsháh us ká ghulám ho játá.

Jism kí shífat kháne se, aur ruh kí shífat farmánbardarí se hai.

Jo apne bhái ke liye kuá khodtá hai, so áphí us men girtá hai.

Apne bhái par tēn mat kar ; Alláh us ko naját degá, aur tujh ko mubtalá karegá.

Nafs ká muhāsabah kar, sálím rahegá ; aur khaṭron men dar mat á, nidámat khainchegá.

Nek o bad men, jo tamíz nahín kartá hai, wuh bhí ek jánwar hai.

Hub duniyá kí aql ko khotí hai, aur dil ko hikmat se bāz rakhtí hai.

Bíná wuh hai, jo apne gunáhon par muḥít, aur apne ṣibon par wáqif ho.

Khudá ke qurb se núr, aur khalq ke qurb se gham, paidá hotá, hai.

Hasad yá hásid ke marne se chhuṭtá hai, yá, jis par hasad kiyá, us ke marne se ?

Kishtí par sawár honá khaṭre men parná hai, aur Bádsháh ke pás jáná us se ziyádah.

Jis ne baḡhshish kí, wuh buzurg aur sardár huá ; aur jis ne buḡhl kiyá, wuh ṣalíl aur khwár.

Jis ne apnī unmedon par tákhír kī, us ne páyá ; aur jisne jaldī kī, wuh maḥrum rahá.

Ḳhushī nahīn hai, magar nekon ke liye ; aur ḡham nahīn hai, magar badon ke liye.

Nek wuh hai jo dusre ko shar se bacháwe, aur achchhī ráh batláwe.

Jo bát na kahí, wuh iḡhtiyár men hai, aur jab kahí, to iḡhtiyár se gaí.

Admī áj maḥhalon men, kal qabron men, parsun ḡashr men hogá. Jo jaldī kartá hai, so ḡhaṭá kartá hai ; jo derī kartá hai, so murád pátá hai.

Aḡil ke liye do faẓílat hain, ek aql, jis se fáidah ḡaṣíl kare ; dusrí, goyáí jisse fáidah de.

Jo muqaddar men hai, so pahunchegá ; ḡarís maḥrúm rahtá hai, baḡhíl aur ḡásid maḡmum aur maḡhmum.

Ghar lene ke pahle, hamsáe ká ḡál taḡqíq kar ; aur chalne ke pahle, rafíq ká.

Aḡil ke, jo munḡ men so díl men ; aḡmaḡ ke, jo díl men so munḡ men hai.

Zíkr wuhí bihtar hai, jo díl se ho tazarrú, ke sáth, na wuh kī zabán se parhezḡarí ke sáth.

Pák kar nafs ko, us chíz se, jo us men hai ; tu unḡí ḡhubiyán aur buráiyán jántá hai ?

Dost sachchá wuh hai, jo tere áibon par tujhe ḡhabardár kartá hai, aur áp par muqaddam rakhtá hai.

Agar sach surat pakartá, to sher hotá ; aur, agar jhuṭh surat pakartá, to lombṛí hotá.

Imán wuh hai kī sach ko jhuṭh par iḡhtiyár kare ; jahán ke sach zarar kare, aur jhuṭh fáidah de.

Bár Ḳhudáyá, tune balá ko názil kiyá, to ṣabar bhí de ; aur ṣíḡat áṭá kī, to shukr bhí de.

Jo ilm kī ṣaláḡiyat na baḡhshe, wuh gumráhí hai ; aur jo mál kī nafa na de, wuh wabál hai.

Bihtar admī wuh hai, jo apne áibon par bíná, aur dusre ke áibon men andhá ho.

Nekí karnewále se maḡabbat, aur badí karnewále se kínah rakhná, dílon kī sarisht hai.

Himmat kī kotāhī, tadbīr kī kamī, fikr kī sustī, bartarī se maḥrūm rakhtī hai.

Din men parhezgārī, ḥādīṣon par sabr, aur maīshat men ṣabr karnā, kamāl aql kā hai.

Ashrāf ashrāfhī hai, agarchih muflis ho ; aur kamīna kamīna hai, agarchih tawāngar ho.

Dil kī ṭaraf nikāh rakhnā nek baḥtī hai, aur nigāh kī ṭaraf dil ko lagānā bad baḥtī.

Buḡhl aur jihal tawāzū ke sāth bihtar hai, ilm aur saḥḥawat se jo gharur ke sāth hai.

Jo zamānah tere sāth mawāfiqat na kare, to tu zamānah ke sāth mawāfiqat kar.

Agar nekī tujhe pahunche, to bhī ḡhushī kar ; aur agar badī tujh se dur kijāe, to bhī ḡhush ho.

Jo har bāt par nā ḡhush hotā hai, us ke dost aur rafīq kam honge.

Jo āp ko dānā jāntā hai, Ḡhudā aur ādmī us ko aḡmaq jānte haiṅ.

Zulm kā din maḡlum par aisā saḡht nahīṅ, jaise badle kā din ḡālīm par.

Sharīr ko apnī sharārat ḡikr karnā āsān hai, us se ki maḡhmum apne ḡham ko ḡikar kare.

Bahut sonā aur sustī Allāh se dur kartī hai, aur ḡharībī lātī hai.

Ḡhulām kā koī bhāī nahīṅ, jaise jhuṭhe ko maruwat, aur ḡāsīd ko ārām nahīṅ.

Āqil kī shān se nahīṅ ki fareb kare, aur phir āp us men paṛe.

Daulat aur niḡmat lāīq iṭtibār ke nahīṅ hai, ek sāyah nā pāedār hai, dusre mihmān musāfir.

Dilon kī quwat ḡikmat hai, jaise jismon kī qawat tām hai.

Bīs baras kā ḡabhru, tīs baras kā jawān, chālīs kā adheṛ, pachās kā buḡḡhā hotā hai.

Ādmī jabtak bahut saḡhtī par ṣabr nahīṅ kartā, thoṛe maṭlab ko nahīṅ pahunchtā.

Buḡhl mihrbānī ke sāth bihtar hai, bakhshish se, ki jis ke sāth bahut izā ho.

Ādmī ke ḡikr se parhez kar, ki wuh bīmārī hai, aur Allāh kā ḡikr kiyā kar, ki wuh shifā hai.

Sāyah wuh hai, jo guḡre hue se pand piḡir ho ; aur bad wuh hai jo ap ko bihtar jāntā hai.

Jo rāt aur din ke taghīr se khabardār na ho, to malāmat aur nasīhat se kab khabardār hogā.

Ikhlās wuh hai, ki ibādat karne men sawāb kī ummed aur āzāb kā dar na ho.

Agar buzurgī chāhtā hai, to ājizī ikhtiyār kar ; aur agar daulat chāhtā hai, to qināsat ko.

Jo ilm kī ṭalab men khub koshīsh nahīn kartā hai, wuh us ilm ke maqūd par nahīn pahunchtā.

Mat bigar us chiz ko jis kī islāh dushwār ho, aur mat band kar wuh darwāzah, ki jise khol na sake.

Jis ne dāwī kiyā us chiz kā, jo us men nahīn hai, wuh imtihān ke waqt ruswā hogā.

Har ālāqe se dil ko bāz rakhnā, aur Allāh ke sāth ālāqah rakhnā, tawakkul hai.

Dunyā men musāfir, aur rēh chalnewāle kī ṭarah rah, aur āp ko ahili qabar se gin.

Kamīnon se dostī karne men parhez kar ; kiyunki qarībōn ko tujh se dur, aur durōn ko nazdīk kar denge.

Zālim murdah hai, agarchih zindōn ke ghar men ho ; aur muḥsin zindah hai, agarchih murdōn ke ghar men ho.

Bāt wuhī kiyā chāhye, jis kī shuhrat se nek nāmī ho ; aur kām wuhī bihtar hai, ki jis ke karne se sawāb mile.

Jo terī bāt par iṭimād nahīn kartā hai, use nasīhat mat kar.

Aur jo koī tujh se qabul nahīn kartā, us par iḥsān mat kar.

Jo ilm jāntā hai aur izhār nahīn kartā, wuh bihtar hai us se, ki jo jāntā hai, aur lāf zanī kartā hai.

Aḥmaq wuh hai jo iḥsān nahīn kartā, aur shukar guzārī chāhtā hai, aur badī kartā hai, aur tawaqqu nekī kī rakhtā hai.

Dushman kī iṣlāḥ mīthī bāt se āsān hai, ki us kī iṣlāḥ iḥsān se kare,

ʿAql se bihtar koī tadbīr nahīn, aur harām na karne se bihtar koī parhezgārī nahīn, aur kḥulq se bihtar koī kḥubī nahīn.

ʿAdmī do qisam par hai, ek to wuh jo maṭlab ko nahīn pahunchtā ; dusrā, wuh jo pahunchtā hai, aur ser nahīn hotā.

Aḥmaq se do kḥaṣlaten nahīn chhuṭtī hai, rāste men idhar udhar dekhna, aur be soche jawāb denā.

Jo māl jamā karne kā qaṣd kartā hai, wuh maḥzun rahtā hai ; aur jo zamāne kī muwāfiqat kā gumān kartā hai, wuh majnun hai.

Jo chíz tere háth se játí rahí us par afsos mat kar, kyunki terí agar hotí, to dusre ke pás na játí.

Tín ádmí tín shaḡḡḡ se nafḡ nahín uṡḡáte; sharíf daní se, neko kár bad kár se, dáná nádán se.

Wazír ke khonṡe hone, aur níyat ke bad rakhne, aur rayat par ḡulm karne, aur bad tadbírí se, mulk játá hai.

Chár chíz ko chár chíz se sírí nahín; áṡkh ko dekhne se, kán ko sunne se, randí ko mard se, zamín ko pání se.

Ḥaq dár kabhon ḡalíl nahín hotá, agarchih sárá álim muttífaq ho; aur báṡíl wálah kabhon muazzaz nahín hotá, agarchih rudár ho.

Jo apne ḡaq meṡ dost rakhtá hai, so bhái ke sáth kar; aur jo apne ḡaq meṡ bad jántá hai, wuh us ke liye bhí bad ján.

Tín ádmí muazzaz hote haiṡ; ek buṡhá buṡhápe se, dusre, ḡáḡibi-ilm se, tíse Bádsháh Bádsháhat ke sabab.

Kisí ne ek ḡakím se puchhá, Tum jánte ho us chíz ko, ki jis par ḡasad na howe? aur ḡáḡib balá ko, ki jis par raḡm na kiyá jáwe? kahá, hán, tuwáḡ aur takabbur hai.

Hoshiyárí ádmí kí yih hai ki kisí ko fareb na de, aur kamál us ká yih hai, ki áṡ bhí kisí se fareb na kháwe.

CHAP. II.

FABLES.

*Hiran aur Lomrī kī tamsīl.**The Deer and the Fox.*

Ek hiran pīyāsā hokar pānī ke chashme pās āyā, ki us se pānī pīe; wuh chashmah bare ghār men thā. Jab pānī pīkar chāhā ki upar chaṛhe, chaṛha na sakā. Ek lomrī ne dekhkar kahā, Ai bhāī, tu ne bahut burā kām kiyā, kyunki utarne se pahle, chaṛhe kā rāstā dekh na liyā.

Hāsil us kā yih hai.

Jo pānī men utartā hai aur pair nahīn saktā, wuh ḍubegā.

*Khargosh aur Gidh kī tamsīl.**The Hares and the Eagles.*

Ek bār khargoshon aur gidhon men laṛāī thī. Khargoshon ne lomrīyon se madad chāhī. Unhon ne kahā, Agar ham tum-hāre aur unke hāl se wāqif na hote, to jaisā kahte ho, waisāhī karte.

Hāsil us kā yih hai.

Admī ko chāhiye āp se jo qawī ho, us se bigāṛ na kare.

*Mālī aur tarkārī kī tamsīl.**The Gardener and his Herbs.*

Kisī ne dekhā ki ek mālī tarkārī ko sech rahā thā; us ne kahā, Yih kyā hai, ki janglī tarkārī ko koī nahīn sechtā aur khush numā hotī hai ! Mālī ne jawāb diyā, Ki wuh apnī mā se parwārish pātī hai, aur yih apne bāp kī jorū se.

Hāsil us kā yih hai.

Mā kī parwārish bihtar hai, sautelī mā kī parwarish se.

Admí aur But kí tamgíl.

The Man and his Idol.

Kisí ádmí ke ghar men ek But thá, ki wuh hameshah use pujtá, aur har roz us ke wáste ek jánwar çabáh kartá. Aqhir ko, us ká mál sab kharch ko gayá. Pas, hairán hokar, us but ne kahá, Ki apná mál mere liye kharch mat karo, ki phir tum mujhe malámat károge.

Hásil us ká yih hai.

Jo apná mál gunáhon men kharch kartá hai, wuh kahtá hai, Ki Alláh ne mujhe faqír kar diyá.

Bheṛé aur Sher kí tamgíl.

The Wolf and the Lion.

Ek bár bheṛiyá khuk ke bachche ko liye játá thá, ráh men sher se muláqát hue ; us ne chhín liyá. Bheṛe ne apne jí men kahá, Kaisí chíz main ne ghasab kí, jo mere pás na rahí.

Hásil us ká yih hai.

Jo chíz ki zulm se háth átí hai, wuh uske pás nahín rahtí ; aur agar rahtí hai, to kám nahín átí.

Larke aur Bichchhú kí tamgíl.

The Boy and the Scorpion.

Kisí waqt ek larke ne ñiddí shikár kí thí. Ek roz bichchhú ko dekh-kar samjhá, ki yih ñiddí hai. Is khyál se us ne háth barháyá ki pakre, phir háth ko khench liyá. Bichchhú ne kahá, agar tum mujhe pakarte, to phir kabhú ñiddí ká shikár na karte.

Hásil us ká yih hai.

Ki ádmí bhale aur bure ko samajhtá hai, aur har ek ke muwáfíq kám kartá hai.

Billí aur Sohan kí tamgíl.

The Cat and File.

Ek billá kisí lohár ke ghar men jákar sohan ko cháṭne lagá, aur uskí zabán se khun járí huá. Wuh yih samajhkar, ki sohan se

nikaltá hai, use nígaltá thá, yahán tak, kí us ke sárí zabán kaṭ gaí aur mar gayá.

Háṣil us ká yih hai.

Ki bad kám achchhá málum hotá hai, aur use laṛíṛ jántá hai, aur yih bát nahín samajhtá, ki us se umr kho játí hai.

Chargh aur Murgh kí tamṣíl:

The Hawks and the Cocks.

Charghon ko khabar pahunchí ki murgh bímár haiṁ. Tásús kí khál uṛh-kar, unhen dekhne gae, aur kahá, Alissalám alaikam ! Ai bháío, kyá hál hai tumhárá ? We bole, Ki jis roz ham tumhárá munh nahín dekhte, kḥair se hote haiṁ.

Háṣil us ká yih hai.

Bahut ádmí aise haiṁ, ki maḥabbat záhir karte haiṁ, aur jí men daghábází rakhte haiṁ.

Kutte aur Khargosh kí tamṣíl.

The Dog and the Hare.

Ek kutte ne kḥargosh ko pakṛá aur dānton se káṭtá, aur kḥun zabán se cháṭtá. Kḥargosh ne kahá, ki Ai bháío, jab tu káṭtá hai, to aisá málum hotá hai, ki jaise koi kisí ká dushman ho ; aur jab cháṭtá hai, to yih málum hotá hai, ki jaise koí dost ho.

Háṣil us ká yih hai.

Ki jis ke jí men fareb hotá hai, wuh dostí aur maḥabbat záhir kartá hai.

Baṭ aur Abábíl kí tamṣíl.

The Goose and the Swallow.

Baṭ aur abábíl ápas men shirkat se guṛrán karte the, aur ekhí makán men donon kí charágáh thí. Ek roz un donon ne gumán shikárí ká kiyá. Abábíl, chunki halká thá, uṛ gayá aur bach rahá. Baṭ is liye ki bhárí thí saiyádon ne use pakaṛ liyá aur zabah kiyá.

Háṣil us ká yih hai.

Jo apní gḥair jins ke sáth shirkat kartá hai, wuh ákḥír ko kḥaráb hotá hai.

Hiran aur Sher kī tamṣīl.

The Deer and the Lion.

Kisī waqt ek hiran shikārī ke ḍar se bhāḡkar ek ghar ke andar baiṭhā. Ek sher ne wahīn jākar us kā shikār kiyā. Hiran marte wāqt kahne lagā, Ki afsos ! merī yih kyā bad-baḡhtī thī, ki ādmī ke ḍar se bhāḡkar, aur ek zabardast ke panje meṅ phansā !

Hāṣil is kā yih hai.

Ki jo shakṡ thoṛī āfat se tarsanāḡ hokar bhāḡtā hai, wuh us se barī āfat meṅ paṛtā hai.

Kutte aur Lomṛī kī tamṣīl.

The Dog and the Fox.

Kisī waqt ek kutte ne Sher kā chamṛā dekha us ke nazdīk jākar dānt se kāṭne lagā. Yih be adabī kutte kī, lomṛī ne dekhkar kahā, Agar yih haiwān, ki hamārā tumhārā Bādshāh kahlātā thā, zindah hotā, to tum us ke panje ke nāḡhun ko apne dānt se barā dekhte, aur āj tum us ke chamṛe ko kāṭte ho !

Hāṣil is kā yih hai.

Bād marne ke bhī murdoṅ aur buzurgoṅ ke nām kī pāsdārī zarūr hai, aur jitnā adab ki jīne kī ḡālat meṅ kiyā jātā hai, marne ke bād bhī chāhiye.

Peṭ aur Aḡā kī tamṣīl.

The Belly and the Members.

Ek bār shikam aur aḡā meṅ qaḡiyah huā. Dono ne kahā, Ki jism ko ham uṭhāe phirte haiṅ, aur us kī hifāzat karte haiṅ. Aḡā bole, Ham apnī quwat se liye phirte haiṅ. Peṭ ne kahā, Agar main kuchh na khāuṅ, to tum na chal sako, aur na uṭh sako.

Hāṣil is kā yih hai.

Jo shakṡ apne sardār aur apne se zorāwar kī pairawī na kare, balki us se dāwe barābarī kā kare, to āḡhir ko, wuh ḡharāb hotā hai, aur jis kām meṅ muqarrar hai use kar nahīn sakeḡā.

Do Murgh kī tamṣīl.

The two Cocks.

Do murgh kisī chīz ke liye āpas meṅ laṛte the. Un meṅ ek ḡhālīb huā, dusrā bhāḡ gayā. Bād uske, jo ḡhālīb huā thā,

wuh ek unche bálákháne par baiṭhkar, bázu pharkáte aur báng dete hue, faḡhar karne lagá. Itne men ek kuttá use dekh, ekhí hamle men, pakar le gayá.

Hásil is ká yih hai.

Admí ko na cháhiye ki apne zor ká faḡhar kare, kyunki gharúr aur faḡhar admí ko ján se khotá hai.

Machchhar aur Bail kí tamgíl.

The Fly and the Ox.

Ek machchhar kisé bail ke síng par baiṭhkar sochne lagá, ki Main bhárá huá hungá. Tab us ne kahá ki, Ai bail, mere baiṭhne se agar tum ko bojھ málúm huá ho, to kaho, main chalá jáun. Bail bolá, Ai machchhar tum kis par baiṭhe ho, so mujhe málúm nahín, aur kis ko dukh pahunchatá hai, so bhí main nahín jántá hun.

Hásil is ká yih hai.

Jo shakḡ apní quwat aur tawánáí par auron se gharur kartá hai, wuh nipat ḡaqr hai.

A'dmi aur Maut kí tamgíl.

Man and Death.

Koí shakḡ lakrí ká ek bojھ liye játá thá. Bojھ ke máre bahut thakkar, us ne use apne kándhe se phenk diyá, aur maut ko pukará. Wuhín maut ḡázir hokar bolí, Tum ne mujhe kyun buláyá. Us ne kahá, Ki mere kándhe par is bojھ ko uthá do, is liye buláyá hai.

Hásil us ká yih hai.

Dunyá ke bích sabhí apní hayát cháhte hai. Bahut gharíb aur láchár hone par bhí koí maut nahín mángtá.

Habshí kí tamgíl.

The Blackamoor.

Ek habshí kapre utár, barf le apne badan men malne lagá. Is men kisé shakḡ ne kahá, Ki ají, tum kyun barf malte ho? Bolá, Ki sufed hone ke liye. Is men kisé dáná ne, ákar kahá, ki Ai

miyán, tum apne badan ko dukh na do, tumhárá badan barf ko siyásh kar saktá hai, par barf tumháre bandan ki siyáshí kho na sakegá,

Hásil is ká yih hai.

Bad ádmí bhale ko burá kar saktá hai, par bure se bhalá karne kí t́aqat kam kisí ko hai.

Sher aur do Bail kí tamgíl.

The Lion and the two Bullocks.

Kisí waqt ek sher do bail par daurá. Dono bail muttafiq hokar us ko sing se márne lage, aur us ko apne bích áne na díe. Sher ne un dono ko fareb dene ke liye, judá hokar kahá, Ai bailo, tum ápas men judá hokar jo farq se raho, to main kisí ko kuchh na kahungá. Is bát par iṣtimád karke, dono alag ho gae, wuhín sher ne dono ko shikár kiyá.

Hásil is ká yih hai.

Ádmí jab-tak ki muttafiq rahen, tab tak koí dushmaní karke un par ghálib ho nahin saktá. Be ittafáqí se sabhí máre játe hain.

Larke kí tamgíl.

The Boy fallen into the River.

Kisí waqt ek larhá ápse pání men girá. Pair na jántá thá, is liye ghoṭe kháne laga. Ráste par se ek shakhs ko madad ke liye pukará, aur buláyá. Wuh nazdík já pání men girne ke báḥ men malámat karní shurú kí. Larke ne kahá, Pahle mujhe bacháíye, pichhe malámat kar líjiegá.

Hásil is ká yih hai.

Tumhárá koí dost jo áfat men paṛe, to pahle use áfat se bachákar, pichhe malámat karná bíhtar hai.

Súraj aur Hawá kí tamgíl

The Sun and the Wind.

Súraj aur hawá ke bích jhagrá huá, ki dekhen kaun ádmí ke kapre utarwá saktá hai. Is men hawá bare zor se bahne lagi. Ádmí ne us zor ke samháline ke liye apná kaprá badan men lapet

liyá. Jab din chaḥḥá, aur áftáb kí shuḥá bahut tez huí, tab ádmiyon ne garmí ke máre, apná kaprá, bojh samajhkar, badan se utár dálá.

Háṣil is ká yih hai.

Ádmiyon ko cháhye kí apne ḥauṣle ke muwáfiq dáwí karen, to píchhe sharmandagí na ho, jaise hawá pashemán huí.

Kaí Bheriyon kí tamṣíl.

The Wolves drinking up the water to get at the Hides.

Kaí bheriyon ne ek ḵhandaq meṇ gae ká chamrá dekhkar kháne ká irádah kiyá. Lekin ḵhandaq pání se bhará thá, aur chamrá bhí nazdik na thá. It ne meṇ unhoṇ ne báham ittífáq kar yih mashwarah kiyá, kí pahle pání píkarḵ handaq ko sukháweṇ, píchhe chamrá kháweṇ. Yih dil meṇ thánkar, peṭ bharkar pání ke píne se, sabhí peṭ phaṭkar mar gae, chamrá khá na sake.

Háṣil is ká yih hai.

Kam ḷql wuh kám kartá hai jis se ján kho játí hai.

Kachhwe aur Khargosh kí tamṣíl.

The Tortoise and the Hare.

Kisí waqt ek kachhwe aur ḵhargosh ne ápas meṇ daurṇe ká ḷhad paimán karke, ek paháṛ tak ḷhad muḡarrar kí, aur us paháṛ kí ṭaraf daurṇe. Ḵhargosh apní lághrí, aur tezrawí, aur halkápan ke sabab raste meṇ thakkar so gayá. Kachhwá apne jisámat aur áhistah chalne par bhí raste meṇ na sustáyá, na dar-mándah huá, aur paháṛ par já baiṭhá. Tab ḵhargosh ne jákar dekhá, kí kachhwá áge chalá gayá hai, is meṇ sharmindeh huá, par us waqt kí nadámat kisí kám na áe.

Háṣil is ká yih hai.

Zoráwar aur kam zor meṇ laṛaí hone se cháhiye kí kam zor ḡháfil na rahe, aur aisá bhí ittífáq hotá, kí zoráwar kí ḡhaflat se kam zor fataḥmand hotá hai.

Sher babar aur Lomṛí kī tamṡíl.
The Lion and the Fox.

Ek sher babar, buṛhápe ke ṣabab, kam zor hokar kisi jánwar ko shikár kar na saktá thá. Is liye apní ḡhurák ke wáṣte farch dene ke iráde par tumáraz kar ek ḡhar ke andar rahá thá, ki jo koí haiwán us ke dekhne ko áwe, us ko usí ḡhandaḡ ke andar pakarḡkar kháwe. Is meṇ ek lomṛí uske yahán já, ḡhar ke darwáze par khaṛí ho salám kar bolí, Ai jánwaroṇ ke Bádsháh, Ap kaise haiṇ ? Sher ne kahá, Tum is ke andar kyuṇ nahín átí ? Lomṛí ne kahá, Jahánpanáh, main ne yahán ákar bahuṭoṇ ke paithne kī álámaṭ dekhí, lekin báhir nikalne ká, ek ke bhí nishán na páyá.

Háṣíl is ká yih hai.

Admí ko na cháhiye ki bin buḡh samjhe, kisi kám meṇ daḡh-al paḡe.

Kabutarí kī tamṡíl.
The Pigeon.

Koí kabutarí piyási hokar ek díwár ke gird ghumtí thí. Itti-fāqan ek káṇsah pání se bhará huá, us díwár par naḡar paḡá. Kabutarí ne jaldí se uṛkar áp ko us káṇse par mára, ki poṭá phat gayá. Us waqt us ne kahá, Ki main ájab badbaḡht huṇ, ki pání kī ṭalab meṇ jaldí kī, aur apní ján khoí.

Háṣíl is ká yih hai.

Sustí aur saḡulat se kám karná bihtar hai jaldí se.

Lohár aur Kutte kī tamṡíl.
The Dog and the Blacksmith.

Kisí lohár ke ḡhar ek kuttá thá; jab tak málík us ká kám kiyá kartá wuh soyá kartá. Jis waqt wuh lohár kám se faráḡhatkar kháne ke liye baiḡhtá, us waqt wuh kuttá bedár hotá. Lohár ne kahá, Ai badzát, kyá ṣabab hai, áwáz gahan se, ki jis se zamín kámpṭí hai, tu bedár nahín hotá, aur dáṇṭ kī áwáz se jag uṭhtá.

Háṣíl is ká yih hai.

Admí jab namáz kī áwáz suntá hai, to so rahtá hai, aur jab báje kī áwáz suní to píchhe dauṛtá hai.

A'dmí aur Ghoṛí kī tamṡíl.

The Man and the Mare.

Ek ádmí ghoṛí gábhin par sawár huá thá. Ittifáqan wuh ráh men jan paṛí. Us ká bachchá thoṛí dúr chalkar ṭhahar gayá, aur kahá, Ai áqá, dekhtá hai, ki main chhoṭá hun, aur chal nahín saktá; agar tu mujhe chhoṛkar chalá jáwegá, to main yahán halák ho jáungá; aur jo tu mujhe apne sáth lewe aur merí parwarish kare, ki jawán ho jáun, to main apní píṭh par tujhe le chalungá, aur jahán kahín jáyá cháhegá, wahán jald pahuncháungá.

Hásil is ká yih hai.

A'dmí ko cháhiye ki jo mustṭaq ihsán ká hai, us ke sáth ihsán kare.

A'dmí aur Suar kī tamṡíl.

The Man and the Hog.

Kisí waqt men ek ádmí ne menḍhá, aur bheṛí, aur suar ko bail par ládkar, shahr kī ṭaraf le chalá, ki sab ko beche. Menḍhá aur bheṛí bail ko kuchh ízá na detí thí, aur suar sáṛí ráh chillátá thá, aur bail ko mártá. Us ádmí ne kahá ki, Ai badzát, kis wáste tu qarár nahín pakartá, aur ye donon chup hain? Kḥinzír bolá, Har koí apne hál se wáqif hai, menḍhe ko jo koí lewegá, us ke bálon ke liye: aur bheṛí ko dudh ke wáste. Mujh men na bál hain, na dudh; pas, jis waqt ki shahr men pahunchungá mazbah men bhejá jáungá.

Hásil is ká yih hai.

Jo ádmí badiyán aur gunáhoṇ ko kartá hai, wuh apne anjám ko jántá hai.

Hiran aur Gadhe kī tamṡíl.

The Deer and the Ass.

Ek hiran aur gadhá báham áshná the. Rát ko charne ke wáste kisí bágh men gae. Hiran ne gadhe ko kahá, kḥabardár boliyo mat, bághbán sotá hai. Gadhá bewaquf kahne lagá, ki is waqt merí tabíyāt bahut kḥush hai, tum kaho, to main rengun.

Hiran bolá, Agar aisá karoge, to málí ke háth se khub kutke khaóge. Do tén bár us ne ise maná kiyá, lekin us gadhe ne us ke kahne ko na máná, rengne lagá. Málí kí áñkh jo khulí, to ek sonṭá háth men lekar, píchhe un ke daurá ; hiran to apní jaldrawí se nikal gayá, aur gadhá kam zor bhág na saká. Málí ne khub már dharí.

Háñil is ká yih hai.

Gharaz, jo koi apne dáná dost ká kahá na mánegá kharáb hogá.

Chiriyá aur Kawé kí tamñil.

The Bird and the Crow.

Ek kawe ne namak ká ghar banáyá thá, aur ek chiriyá ne mom ka ; we donoñ pás, pás, rahte the. Ek roz chiriyá ne kháná pakáyá, namak na thá, kawe se mángá. Us ne kahá, Kyá main tere wáste apná ghar toruñ ? chal, dur ho. Chiriyá phirkar chalí áí. Ek roz men jo barsá, kawe ká ghar ghal gayá, tab kawe ne chiriyá ke pás jákar panáh mángí. Chiriyá ne kahá, Suno, ham ne zarásá namak mángá thá, tum ne na diyá, kyá muzáyaqah ! áo, baiṭho.

Háñil is ká yih hai.

Ki badí ká badlá lená ásan hai, lekin burái ke jwaz bhalái karná sañht mushkil.

Bárah-singe kí tamñil.

The Stag drinking.

Kisí waqt ek bárah-singá piyásá hokar táláb men já, pání piyá, aur wuñhin, pání ke bích, apní naliyon ká dublá pá dekhkar ghamgín huá, lekin sing kí barái par khus huá. Shikáriyon ke pahunchte hiran bhágkar dur ho gayá ; is liye, shikári us ko shikár kar na sake. Jab wuh pahar men jákar ghane jangal men baiṭhá, aur lambe sing ke sabab, darañhton kí dál o pát men phansá, tab shikáriyon ne waháñ jákar, us ko mára. Hiran ne, dam tuṭne ke waqt, áh márkar kahá, Afsos ! jis háth pañw ko main ne haqír jáná thá, us ne mujhe bacháyá thá ; aur jis sing ká bharosá kiyá thá, us ne merí ján khoí.

Hásil is ká yih hai.

Admí ko cháhiye ki asbáb par takiyah na kare, aur be asbábí se náumed na ho. Akṣar aisá huá hai, ki be-asbábí asbáb ḥaṣul maṭlab ká hui hai, aur asbáb mujab mazarrat ká.

Makrī aur Shahad kī Makkhī kī tamṣīl.

The Spider and the Bee.

Kisí waqt ek makrī ne shahad kī makkhī se kahá, Agar tum mujh ko apne sáth rakho, to main tumhári ṭarah shahad láun. Is báth ke bárbár kahne se makkhī ne use qabúl kiyá. Bád us ke, jab makrī wuh kám bajá lá na sakí, tab makkhī ne use ḍang márkar márdálá. Dam ṭuṭne ke waqt wuh apne dil meṇ kahne lagí, afsos ! jis kám se mere burá huá, use main ne qabúl kiyá. Ras láne kī qudrat mujh meṇ na thí, kis liye shahad banáne kī árzú kī thí.

Hásil is ká yih hai.

Be mahárat agar koí kisí kám meṇ daḡhal kare, to us kī bát jhuthí hotí hai, aur wuh ádmíyon meṇ halká aur ná láiq hotá hai.

Jhaṭberí kī tamṣīl.

The Bramble.

Ek jhaṭberí ne kisí málí se kahá, ki Agar koí iṭtiyaṭ se mujhe bágh meṇ lagáe, aur pání se senḥ kar merí kḥidmat kare, to mere phul aur phal ke dekhne kī árzú pádsháh karen. Yih sun, bághbán ne us ko le bágh meṇ achchhí jagah lagáyá, aur har roz bárbár pání dene lagá. Us ke kánṭe baṛh gae aur mazbuṭ hue. We darakht jo uske nazdík the, unke upar talak us kī shákhín phail kar, aur peṛon ko zarar pahuncháne lagín. Akḥir, áhiste, áhiste, us kī jaṛ ne baṛhkar, sáre bágh ko gher liyá ; kánṭon ke sabab koí us ke pás já na saktá thá.

Hásil is ká yih hai.

Bad ádmí ko panáh dekar jitní ki us kī tauqír kijiye, utní hí us kī sharárat aur badṣátí baṛhtí hai ; aur jitná us par iḥsán kijiye, utní hí wuh burái kartá hai.

Sher, aur Lomṛí, aur Bheṛiye kí tamṣil.

The Lion, Fox, and Wolf dividing the prey.

Sher, aur lomṛí, aur bheṛiye meṇ dostí thí. Ek roz shikár ke liye sab ke sab nikle. Ittifáqan ek gadhe, aur hiran, aur ḡhargosh ko shikár kiyá. Sher ne bheṛiye se kahá, A, tu taq́sím kar de. Us ne kahá, Gadhá tum lo ; aur ḡhargosh, lomṛí ; aur hiran mujh ko do. Sher ne ḡhuṣṣe hoḡar bheṛiye kí áṅkheṇ nikál lín. Us ke bád lomṛí se kahá, Kí tu taq́sím kar. Us ne kahá, Taq́sím to záḡir hai, gadhe ko kal kháyo, aur hiran shám ko, aur ḡhargosh se bích meṇ náshtah karo. Sher ne kahá, Ai lomṛí, tu taq́sím meṇ to baṛí dáná hai, yih tu ne kaháṇ se síkhá ? Us ne kahá, Bheṛiye kí áṅkheṇ se.

Bímár Sher, aur Lomṛí, aur Bheṛiye kí tamṣil.

The sick Lion, the Fox, and the Wolf.

Kisí waqt meṇ ek sher bímár paṛá, sab darande us kí ádat ko áe, magar lomṛí na áí. Bheṛiye ne us kí chuḡhalkḡhorí kí. Yih ḡhahar lomṛí ko pahunch gaí. Sher ne bheṛiye se kahá, Kí jab lomṛí áwe, tab mujhe ḡhahar kar dená. Jis waqt kí wuh áí, bheṛiye ne isháraḡ kar diyá. Sher ne puchhá, Kí itne din tak tu kaháṇ thí ? Us ne kahá, Dawá kí talásh meṇ. Phir us ne kahá, Kyá dawá láí ? Kahá, Bheṛiye kí sáq ká muhrah áp kí dawá hai. Sher ne us waqt changul bheṛiye ke mára, aur haḡdí us kí nikálkar khá gayá. Lomṛí ruḡḡshat húí, aur bheṛiyá píchhe se, lohu meṇ tar batar, niklá. Lomṛí ne kahá, Jab bádsháhṇ ke pás baiṭhe, to us bát ko, kí muṇh se kyá nikaltá hai, ḡhiyál rakhná ṛarúr cháhiye.

Kabútarí aur Kawe kí tamṣil.

The Pigeon and the Crow.

Ek bár kabútarí aur kawe se pání ke gaṛhe par jhaḡrá huá ; aur har ek dáwí kartá thá, kí yih merá hai. Akḡhir chiriyṇ ke qáṛí pás gae, aur har ek ne apne dáwí ko bayán kiyá. Us ne

gawáh talab kiyá. Gawah koí lá na saká. Qázi ne yih hukm kiyá, ki kabútarí ká hai. Us ne puchhá, Ki mere wáste tum ne kis dalíl se hukm kiyá, aur kawé ko kis wajah se, na dilwáyá ? Qázi ne kahá, Ki terá sach mashhúr hai, chunáncih, Arab men maşal hai, ki falání kabútarí se sachchá ziyádah hai. Us kabútarí ne kahá, Agar yun hai, to sach yih hai, ki haq kawé ká hai ; aur main wuh nahín, ki jis kí nek khaşlat mashhur ho wuh us ke khaláf kare. Phir qázi ne puchhá, Ki tu ne jhuţhá dáwí kyun kiyá thá ? Bolí us ne, Pání ko maná kiyá, is liye ghuşse men ákar main ne jhuţhá dáwí kiyá thá ; lekin rajú karná haq kí taraf bihtar hai, báţil par iqrár karne se, aur yih shuhrat mere liye hazár chaqar se bihtar hai.

CHAPTER III.
ANECDOTES.

HIKA'YAT 1.

The duty of Kings.

Ek Bádsháh ne apne wazír se puchhá, Ki sab se bihtar mere haq men kyá hai? Arz kí, Adal karná, aur rayat kí parwárish.

HIKA'YAT 2.

Eating, when proper for the Rich and the Poor.

Ek hakím se puchhá, ki Waqt kháná kháne ká, kaun sá hai? Bolá, Daulatmand ke taín, jis waqt ishtihá ho; aur faqír ko, jis waqt muyassar áwe.

HIKA'YAT 3.

Plato's Saying.

Ek shakhḥ ne Aflátun se puchhá, Ki tum ne bahut barsong daryá ká safar kiyá, daryá men kyá kyá ajáib dekhe? Aflátun ne jawáb diyá, Ki yihí ajúbah dekhá, Ki main daryá se kináre pahunchá.

HIKA'YAT 4.

As you do to others, it will be done to you.

Ek shakhḥ ne kisí ko be taqsír már dala. Log use hakím pás le gae. Hakím ne us ke qisás men use top ke munh par urá diyá. Naqal mashhur hai, jo jaisá karegá, so waisá páwegá.

HIKA'YAT 5.

The five Virtues and Vices of Men.

Admí men pánch jauhar hain, aur un pánchon ke pánch dushman. Pahlá, ilm, us ká dushman takabbur. Dusrá, baḥshish, us ká ḥásid taassuf. Tisrá, aql, us ká adú ghuṣṣah. Chauthá, ṣabr, us ká muḥálif lálach. Pánchwán, sach kahná, us ká muḥálif jhuṭh bolná.

HĪKA'YAT 6.

Devotion and Liberality commended.

Ek roz Akbar Bādsháh ne Bírbal se puchhá, Wuh kyá hai jis se Bādsháh ká nám tamán mulkon men shuhrah pakre, aur nájt i ákhirat ho? Arz kí, Do chízen, ek íbádat, dusrí khairát.

HĪKA'YAT 7.

The Man and the Lion.

Ek sher aur ek mard ne apní taşwír ek ghar men dekhí. Mard ne sher se kahá, Dekhtá hai, insán kí shujáat ko, kaisá sher ko apne tábí kiyá hai? Sher ne jawáb diyá, ki muşauwir ádmí thá; agar sher muşauwir hotá, to aisá na hotá.

HĪKA'YAT 8.

Luqman's advice to his son.

Luqmán hakím ne apne beṭe ko wasíyat kí, ki Tu hameshah ek maslah síkh, aur amal kar, tákí jald mewah us ká tu páwe. Bahut ilm inufid nahín hai, jab tak amal men na láwe. Jo na khainche, tu, dushman par talwár, to inkár hazár tegh ká rakhtá hai.

HĪKA'YAT 9.

Wicked men can be consistent only by being silent on Religion.

Ek roz Imám ne apne yáron ko naşíhat kí, ki Jo koí tum se puchhe, ki Kḥudá se ɗarte ho, yá nahín? cháhe ki jawáb na do, aur chupke ho raho; is wáste, ki jo kaho, Nahín ɗarte hain, to káfir hoge; aur jo kaho, ɗarte hain, to jhuṭhe hoge; kyunki tum-háre amal rustakáron ke se nahín.

HĪKA'YAT 10.

The Miser displayed.

Ek darwesh ne ek baḡhíl se kuchh sawál kiyá. Baḡhíl ne kahá, Agar ek bát merí qabúl kare, to jo kuchh kahegá karungá. Faqír ne puchhá, Wuh kyá bát hai? Us ne kahá, Mujh se kabhí kuchh mat máng, uske siwá, jo kuchh tu kahegá, so mánungá.

HIKA'YAT 11.

The fulfilment of a bad promise avoided.

Ek ne ek se yih shart kī thī, Ki agar main bāzī na jītun, to ser bhar gosht mere badan se tarāsh len. Aisā huā ki us ne bāzī na pāī. Ḥarīf ne kahā shart adā kar. Us ne na mánā. Dono qāzī pās nālīshī gae. Qāzī ne mudāī se farmáyā, Máf kar. Us ne inkār kiyā. Qāzī ne barham hoke kahā, ki Tarāsh le ; par jo ek ser se ek ratī ziyādah kātegā, to sazā páwegā.

HIKA'YAT 12.

The saying of Titus Vespasian.

Rúm ka Pádsháh, ki us ká nám Ṭaitas Vispeshiyán thá, hameshah, roz námchah dekhtá, aur ḥisāb kartá thá, guṣashtah umr ke amāl ká. Jis roz dekhtá, ki koi nek kám nahīn huá, dastkhaṭ kartá, ki Yih din ham ne muft khoyā, ákhirat ke ṣakhīre ke wāṣṭe nek nāmī ká tukhm na boyā.

HIKA'YAT 13.

What youth ought to learn.

Ek ádmī ne ek ḥakīm se puchhá, ki Kaun ilm bihtar hai pahle laṅkon ke sikláne ke liye. Us ne jawáb diyā, ki Wuh ilm zarur hai, jis kī ḥājat hotī hai jawání ke waqt meṅ. Dusre ádmī ne kahā, ki Sikhā laṅkon ko wuh chíz, ki jis ke muwáfiq chalen, aur jab we bare hon, tab us ke mutábiq kám karen.

HIKA'YAT 14.

The Miser refusing his Ring.

Ek shaḥṣ, kisī baḥhīl se dostī rakhtá thá. Ek din use kahā, Main safar ko jātá hun ; apnī anguṭhī mujhe de, to main apne pās rakhun ; jab us ko dekhungá, tujh ko yád karungá. Us ne jawáb diyā, Jo mujhe yád rakhá cháhte ho, to apnī unglī ko ḡhálí dekhkar yád karná, ki faláne shaḥṣ se anguṭhī mángí thī, us ne na dí.

HĪKA'YAT 15.

The Remembrance of justice and oppression eternal.

Abúzar chamhar ḥakím se kisí ne puchhá, ki Admí kí jins se hameshah kaun zindah hai. Jawáb diyá, Do shaḡḡḥ; ek ádil, dusrá ḡálim. Har ḡḡḡ o ám meṇ kyá ḡhub maḡal mashhúr hai, ki ádil aur ḡálim kisí ḡaraḡ se nahín marte. Ek bhaláí kí jihat se, dusrá buráí ke sabab se.

HĪKA'YAT 16.

The advantages of Sovereignty.

Kahte haiṇ, ki Bádsháh Chín ne Iskandar se puchhá, Lazḡat saltanat meṇ kis chíz se páí tu ne? Kahá us ne, Tín chízon se; pahle, dushmanon ko maḡhlúb karná; dusre, doston aur hawá ḡhwáhon ko sarfaráz karná; tísre, muḡtájon kí ḡájat barlána. Siwáe us ke jo aur lazḡat hai, so ítibár nahín rakhtí.

HĪKA'YAT 17.

The Physician's Advice.

Naql hai, ki ek ḡakím bemár huá; bahut log us ke iyádat ko áe, aur der talak baiṡhe rahe. ḡakím un se bahut ná ḡhush huá. Ek ne un meṇ se kuchh dariyáft kiyá, aur kahá, ki ḡakím sáḡib, kuchh hamen naḡíḡat karo. Kahá, ki Agar kisí kí iyádat ko jáye, to der tak na baiṡhe.

HĪKA'YAT 18.

Pride mortified.

Ek din koí maḡhrúr apne taín kahtá thá, Jo kuchh zamín ásmán meṇ hai, so sab mere wáḡte hai; mujhe ḡhudá ne bahut bará paidá kiyá hai. Is meṇ ek machchhar us kí náḡ par á baiṡhá, bolá, Tujhe ḡharúr na cháhe; kyunki jo zamín ásmán meṇ hai, ḡhudá ne tere liye banáyá hai, aur tujhe merí ḡháṡir. Tu náhín jántá, ki main tujh se bhí bará hun?

HIKA'YAT 19.

The Industrious and Idle Youth.

Ek daulatmand ke do laṛke the. Ek ká nám Faqírálláh, dusre ká Amírálláh. Jab wuh mar gayá, to báp kí daulat un donon ne niṣfá niṣfi kar lí. Faqírálláh to thoṛe dinon meṇ apne hiṣṣe kí daulat áish o áshrat meṇ khokar faqír ho baiṭhá. Aur Amírálláh apná mál saudágari se chauguná baṛháke amír ho gayá. Pas, lázim hai, ki jo koi mál páwe, to use saudágari se baṛháwe.

HIKA'YAT 20.

Kings have no cause to complain of the instability of Fortune.

Naql hai ki ek roz Bahlúl díwánah Hárún rashíd ke pás áyá, aur us ko mutafakkir dekhkar kahá, Ki sabab itní fikr ká kyá hai? Hárún ne kahá, Dunyá kí bewafái se mutafakkir huṇ. Us ne kahá, Tujh ko yih andeshah kuchh áarúr nahin hai; agar dunyá wafádár hotí, to yih Bádsháhat tujh tak na pahunchtí.

HIKA'YAT 21.

The best friends and worst enemies of Satan described.

Kahte hain ki řá Alaih-is ne Iblís se puchhá, Ki tu kis ko dushman, aur kis ko dost jántá hai? Kahá, Fásiqi jawánmard ko dushman, aur záhidi baḫíl ko, dost. Bole, Kiswáste? Kahá, Agar fásiqi jawánmard ko áp tambíh karen, to wuh tumhári hidáyat qabul kare, aur donon jahán se fáidah uṭháwe; aur záhidi baḫíl buḫhl kí naḥúsat se káfir o gumráh hotá hai, aur donon álam meṇ ranj khainchtá hai.

HIKA'YAT 22.

The advantages of Learning.

Do áshná apne shahr se, tabáh hokar, kisí mulk meṇ gaé. Jo paṛhá thá, so laṛke paṛháne lagá; aur jo hunar jántá thá, so apná peshah karne lagá. Ittifáqan, we donon bémár paṛe; jo paṛháthá, so us ḥálat meṇ paṛhátá thá, aur paise paidá kartá thá; aur jo hunarmand thá, so máre muṣlisí ke martá thá; kyunki wuh to

leṭe leṭehí paṛhá saktá thá, aur is ká kám, be háth páṅw ke hiláe ho na saktá thá. Pas lásūm hai ki paṛhná síkhe, ki yih sab se bihtar hai.

HIKA'YAT 23.

Gaming the worst of Vices.

Ek Bádsháh ne tīn shaḡḡ ko bulákar puchhá, Kī tum kyá kám karte ho ? Ek ne kahá, Kī main chor hun, chorí ḡhub kartá hun. Dusre ne kahá, Kī main sharábí hun, sharáb ḡhub pítá hun. Tisre ne aṛṛ kī, Kī jahánpánáh, main jawárí hun, jawá ḡhub kheltá hun. Agar farmáye, to ek dáwan men ápkí sárí saltanat lagá dun. Bádsháh ne chor aur sharábí kī ján baḡhshí kī, aur us jawárí kī gardan mári.

HIKA'YAT 24.

Cheating detected.

Ek shaḡḡ ke ghar men rupaye ká torá gum huá thá. Us ne qázi ko ḡhabar dí. Qázi ne ghar ke sab ádmiyon ko ṭalab kiyá, aur ek ek lakṛí, ṭul men barábar, sab ke hawále kī, aur kahá, Kī chor kī lakṛí ek ungal baḡh jáegí. 'Tis píchhe sab ko ruḡsat kiyá. Jis ne chorí kī thí ḡhauf se ek ungal lakṛí káṭ dáli. Dusre roz qázi ne sab kī lakṛiyán dekhín. Chor ko pahcháná, us se rupaye liye, aur sazá dí.

HIKA'YAT 25.

The Impertinent Man reproved.

Ek shaḡḡ likhtá thá, ek begánah ádmí us ke nazdík baiṭhá huá ḡhaṭ ko dekhne lagá. Tab us ne ḡhaṭ men likhá, ki Ek aḡmaq mere pás baiṭhá huá, ḡhaṭ paṛhtá hai ; is liye main kuchh ráz nahín likhtá hun. Us ne kahá, Kī kyá tu mujh ko aḡmaq jántá hai ! kyun apná bhed nahín likhtá ? Main ne terá ḡhaṭ nahín paṛhá. Kátib ne jawáb diyá, Agar ḡhaṭ nahín paṛhá, to kis ṭarah málum kiyá, ki main ne aisá likhá hai. Wuh bahut sharmindah huá.

ḤIKĀ'YAT 26.

The Frugal youth and the Spendthrift.

Ek bará saudágar thá, us ke do betē the. Thorē dinon mēn wuh saudágar mar gayá. Báp kī dāulat donon ne bánṭ lí. Ek ne do tīn mahīne mēn apnī sab dāulat urá dí, bure ádmīyon kī ṣalāḥ se. Dusre ne saudágārī iḡhtiyār kī, bhale ádmī ke kahne se. Ek faqír huá, dusrá dāulatmand. Pas, jo koī bhale kī bát mánegá, us ká bhalá hogá; aur jo koī bure kī mánegá, us ká burá hogá, jaisá un donon ká huá.

ḤIKĀ'YAT 27.

Friendship destroyed by elevation in rank.

Kisī ko Bádsháh ke yahán se bará kám milá. Yih ḡhush khabrī sunkar, us ká dost mubárakbád dene ko, ek din us ke ghar áyá. Us ne apne dost se anjān hokar puchhá, Tum kaun ho, yahán kyun áe ho? Wuh ḡharīb niḡáyat ḡhafif huá, aur kahne lagá, Kyá mujhe tum nahīn pahchánte ho? maīn tumhárá qadīm dost hun. Suná thá ki andhe hogáe ho, is liye tumhárá ḡhabar ko áyá thá, so dekh chalá.

ḤIKĀ'YAT 28.

The termination of vain delights.

Ek roz kaī shakḡe ápas mēn muttafiq ho, kisī bāḡḡ mēn jákar ṣish áshrat karne lage. Bád do char ḡharī ke, ek un mēn se ruḡḡat hone lagá. Mánī hue, aur kahá, Ki ek sáāt tawaqquf kar, ki ham bhī chalte hain. Us ne na máná, chaláhī gayá. Akḡhir we bhī apne makán ko chale gae. Phir us ke dil men áyá, to wahán chalá áyá, dekhá, ki jahán jám i mul chalte the, wahán piyále ṡuṡe paṡe hain, aur shíshe ḡhálí; tab us ne yih shiṡar paṡhá:—

“ Gayá waqt phir háth átá nahīn,
Sadá ṡish daurán dikhátá nahīn.”

HĪKA'YAT 29.

The Monarch's pride mortified.

Ek roz Hárunrashíd Bádsháh ke munh par makkhí ánkar baiṭhí; wuh diq huá, aur apne ek muṣáhib se puchhá, Ki kḥilqat makkhí kí Ḥaqtálá ne kis wáste baṭáí ? Us ne kahá, Jahánpanáh, mutakabbaron kí naḥwat toṛne ko. Bádsháh sunkar chup ho rahá.

HĪKA'YAT 30.

The considerate Man.

Ek shaḥṣ har roz chhah roṭiyán kharíd kartá thá. Ek dost ne is se puchhá, Ki chhah roṭiyán kyá kartá hai ? Is ne kahá, Ek rakhtá hun, ek ḍál detá hun, do pher detá hun, do qarṛ detá hun. Dost ne kahá, Main yih muṣammá nahín samjhá, ṣáf kah. Us ne jawáb diyá, Ek roṭí jo rakhtá hun, is ká yih maṭlab, ki main khátá hun ; ek roṭí merí sás khátí hai, wuh ḍál dene men dáḥhil hai ; do jo wápis kartá hun, us se yih murád, ki má báp kháte haiṅ ; do roṭí jo beṭe kháte haiṅ, wuh qaraṛ detá hun.

HĪKA'YAT 31.

Alexander's manner of bestowing gifts.

Ek din Sikandar ne apní majlis men kahá, Ki jis ne jo mujh se mángá so páyá, koí maḥrúm nahín gayá. Ek shaḥṣ ne aṛz kiyá, ki Ai kḥudáwand, mujhe ek diram darkár hai, ináyat kar. Sikandar ne farmáyá, Pádsháhon se chhoṭí chíz kí darkḥwást karná be adabí hai. Us ne íltmás kiyá, ki Bádsháh ko ek diram ke dene se sharam áttí hai, to ek mulk mujhe baḥshiye. Sikandar ne kahá, Tu ne do sawál bejá kie ; pahlá, mere martabe se kam ; dusrá apní qadar se ziyádaḥ. Wuh lájawab aur sharmindah huá.

HĪKA'YAT 32.

Singular artifice.

Ek shaḥṣ siwá ek ghore ke aur kuchh nahín rakhtá thá. Us ne us ghore ko iṣṭabal men bándhá, par is taraḥ, ki agáṛí kí taraf pichharí kí ; aur shahr men manádé dí, ki ájab tamáshá ! dekho, ki dum ki jagah ghore ká sir hai ! Shahr ke log jamá hua. Wuh shaḥṣ kuchh naqd letá, tab ádmíyon ko iṣṭabal men jáne detá. Jo koí ṭawíle se phirtá, sharam se kuchh na kahtá. Wuh muḥis thá, us ne us baháne apná kám karliyá.

HIKA'YAT 33.

The two Painters.

Do muṣauwiron ne āpas meṇ kahá, ki ham donon taṣwír khañ-chen, dekhen, kaun achchhí khañchťá hai ? Ek ne angur ke ḡho-she kí shabíh khañchí, aur darwáze par laṭká dí ; chirýán us par chonch mārne lagī. Dekhne-wále bahut ḡhush hue. Ek din log dusre ke ghar gae, puchhá, ki Tum ne kahán taṣwír khañchí hai ? Usne kahá, Ki is parde ke píchhe. Muṣauwir ne parde par háth rakhá, samjhá, ki pardah nahín, díwár meṇ parde ká naqsh khañchá hai. Tab us muṣauwir ne kahá, Tumháre kám se chirýán ne fareb kháyá, aur merí naqqáshí se tum ne !

HIKA'YAT 34.

The Logician and the Swimmer at sea.

Ek kishtí meṇ do shakḡe sawár hue ; ek un meṇ mantiqí thá, dusrá pairák. Mantiqí ne pairák ko puchhá, Kaho, yár, tum ne kuchh ilmi mantiq ká bhí síkhá hai, ki nahín ? Wuh bolá, Ki main ne abtak mantiq ká nám bhí nahín suná, síkhne ká to zikr kyá hai ? Sunkar afsos karne lagá, ki tum ne apní ádhí umr jihálat ke daryá meṇ ḡubáí. Itne meṇ ṭufán namudár huá. Pairák ne ṭhatholí se mantiqí ko kahá, Kaho, ṣáhib, kuchh pairná bhí āp ko átá hai, ki nahín ? Yih bolá, siwá mantiq ke nahín. Phir usne ḡaif khákar kahá, Ki tum ne apní sárí umr barbád kí.

HIKA'YAT 35.

The Darwesh, the Grocer, and the Judge.

Ek darwesh baniye kí dukán par gayá, aur saude ke liye shitábí karne lagá. Baqqál ne gálí dí. Darwesh ne ek jutí us ke sir par mārí. Us ne kutwál se nálish kí. Kutwál ne faqír se puchhá, Ki baniye ko kis wáṣṭe mārá ? Faqír ne kahá, Ki us ne dushnám dí thí. Kutwál bolá, Ki tujh se baṛí taqásir huí, par faqír hai, is liye siyásat nahín kartá hun ; já, áṭh áne faryádí ko de ; tere qaṣúr kí sazá yihí hai. Darwesh ne ek rupayá jeb se nikálke háth meṇ diyá, aur ek páposh kutwál ke sir par márkar, yih kahá, Ki agar aisá inṣáf hai to áṭh, áṭh áne donú bánṭ lo.

HIKA'YAT 36.

The diligent and indolent Boy.

Jo dānā laṛkā hai, apnī kitāb apne ghar meṇ be-kahe paṛhtā hai. Aur laṛkā nādān apnī kitāb ko khel ke waste ṭāq par ḍāl rakhtā hai, agarchih us ke mā bāp us bad chāl se hazār maṇā karen. Pahlā laṛkā us aṣīl ghoṛe kī ṭaraḥ hai, ki jis ke waste koṛā zarūr nahīṇ. Aur dusrā us ḵhachchar muṇh zor ke harābar hai, jo lagām nahīṇ māntā. Ḡharaḥ, ek laṛkā, jo sach puchho, to goyā zambūr ke shahd ke pīchhe hai, aur us ke nesh kī ṭaraḥ naḥar nahīṇ kartā. Aur dusrā nāchīz tatlī ke pīchhe daṛtā hai, aur yuṇhīṇ, apnī miḥnat ko, sirf us ke rangīṇ paron par, barbād detā hai.

HIKA'YAT 37.

Two Women quarrelling for a Child.

Do aṛaten, ek laṛke ke waste āpas meṇ jhagṛā kartī thīṇ, aur gawāh nahīṇ rakhtīṇ. Dono qāzī ke pās gaīṇ aur inṣāf chāhīṇ. Qāzī ne jallād ko bulāyā, aur farmāyā, ki Is laṛke ke do ṭukre kar, ek ek dono ko de. Ek aṛat, yih bāt suntehī, chup rahī, dusrī ne faryād shurū kī, ki Ḳhudā ke liye mere laṛke ko do ṭukre mat kar, main laṛkā nahīṇ chāhtī huṇ. Qāzī ko yaqīn huā, ki laṛke kī mā yihī hai; laṛkā use sipurd kiyā, aur dusrī ko koṛe mārke nikāl diyā.

HIKA'YAT 38.

The Thieves detected.

Ek shahr meṇ ruī kā ḍher chorī gayā thā. Ruī-wālon ne Pādshāh se nālīsh kī. Pādshāh ne harchand tajassus kiyā, par ek chor na pāyā. Ek amīr ne aṛṣ kī, ki jo ijāzat ho, to main choron ko pakṛuṇ. Pādshāh ne ḥukm diyā : amīr ne shahr ke sab rahnewālon ko, ziyāfat ke bahāne, apne ghar bulāyā. Jab sab jamā hue, amīr us majlis meṇ gayā, aur sab ke muṇh kī ṭaraḥ dekhke bolā, Ki kyā ḥarām zāde aur behāyā ādmī haiṇ, ki ruī churāī hai, aur phāhe ruī ke unkī dāḥiyon meṇ lage haiṇ, aur merī majlis meṇ āe haiṇ ! Kitne logon ne wahīṇ apnī dāḥī jhāṛī : mālum huā, ki we chor haiṇ. Pādshāh ne amīr kī ḥikmat par āfrīṇ kī.

HIKA'YAT 39.

Trial of youthful Sagacity.

Do larke bhúkhe piyáse kisi ke yahán gae. Us ne har ek ke shaur kí ázmáish ke waste, ek taraf mez par kuchh sharáb aur misri rakh di, aur dusri taraf thorá thandá pání aur rukhi roti. Aqlmand larke ne roti aur pání se apne pet ko bhará, aur piyás ko bujháya. Ahmaq larkene sharáb ká lál rang, aur misri kí mithás jo dekhí, bahut raghbat se us ko piyá aur kháya. Par fáidah kuchh na huá, balki us kí piyás ziyádah hui. Magar apná pet kháli hawá se bhará huá páya. Lekin apní chúk kí iláj na kar saká, kyunki waqt guzar gayá thá. Sach hai, ki bahut chizen, bazáhir, khubtar hain aur batin mein hásil unká thorá hai. Chananchih phulná guláb ká sáth rang aur boke, agarchih khusnumá hai, lekin phulná ghás ká insán ke haq mein dahchand mufid hai.

HIKA'YAT 40.

The Courageous and the Fearful Youth.

Ek larke ne tafáwut se dekhá, ki chaman ke kináre par ek phul, niháyat khus rang phul, rabá hai. Jab larká us ke nazdik pahunchá, to us gul kí khus bo aur rang ne, yáhan tak lubháya, ki be-ikhtiyár us ke torne kí khwáish us ke dil mein paidá hui. Jonhin apná háth us ke patton tak pahuncháya, wuni usko bahut se kánpte, patton ke niche nazar áe. Máre dhashat ke háth khainch liya, aur kháli háth chalá gaya. Ittifāqan, uská chhotá bhái dur se dekhtá thá, us bát ko daryáft kar gaya. Agarchih umr mein chhotá thá, par dil ká bará, un kanton se na dará. Bedhark phul tor liya, balki sáth uske ek aisa phul bhí tuhfá háth áya, ki jitná us phul ke torne mein dukh sahá thá, so bhí dil se bhulá diya. Pas, jo shakhs ki kanton ke dar se phul na le saká, us ká dimágh kab muqtar huá, aur kýá phal usne páya?

HIKA'YAT 41.

Love of the Marvellous reproveth.

Ek Bádsháh wazir ke sáth sair ko gaya thá. Gehun ke darakht admí ke qad se lambe dekhke mutájjab huá, aur bolá, Ki aise buland darakht gehun ke kabhi nahin dekhe. Wazir ne arz kiya, Ki mere waqtan mein háthi ke dil barábar hote hain. Bádsháh

muskuráyá. Wazír ne jáná ki Bádsháh ne mere qaul ko darogh samjhá usí se hanse. Akhíir ghar pahunchtehí, us ne waṭan ke logon ko likhá, ki thoṛe daraḡht gihun ke bhejwá do; khaṭ pahunchte tak faṣal akhíir ho gaí. Ek sál ke bád gehun ke daraḡht wahánse áe. Wazír Bádsháh ke ḡuzúr men le gayá. Bádsháh ne sab istifasár kiyá. Us ne aṛz kí, Ki pársál main ne kahá thá, ki gehun ke daraḡht háthí ke barábar lambe hote hain, tab jahán-panáh hanse the; apní bát kí taṣdíc ke liye láyá hun. Bádsháh ne farmáyá, ki ab main ne báwar kiyá, par hargiz kisi se aisi bát mat kah, jo ek baras guṛarne ká bád iṭibár kí jáwe.

HÍKA'YAT 42.

The faithful Servant.

Kahte hain ki Sultán Maḡmúd Ghaznawí Ayáz ko bahut dost rakhtá thá. Ḥasad ke sabab, sab Amíron ne Bádsháh se kahá, ki Ayáz har roz akelá jawáhir-kháne men játá hai, málum hotá hai, ki kuchh churátá hai, nahín, to jawáhir-kháne men us ká kyá kám hai? Bádsháh ne farmáyá, Ki jab ánkḡ se dekhun tab báwar karun. Dusre din logon ne Sultán ko khabar dí, ki Ayáz jawáhir-kháne men gayá; Maḡmud ne fauran jharoke se jhánká, dekhá, ki Ayáz ne ek sanduq kholke puráná, mailá kapṛá pahiná hai. Bádsháh makán ke andar gayá, Ayáz se puchhá, Ki aise kapṛe kyún pahine? Us ne aṛz kí, Ki jab main ḡuzur kí bandagí men na thá, aise kapṛe pahintá thá, ab kḡhudáwand ki ináyat se nafis poshák muyassar hai; is liye puráná jámah har roz pahintá hun, ki apní qadím ḡálat farámosh na karun, aur Bádsháh kí niṣmat kí qadar samjhun. Sultán ko yih bát pasand áí, usko chhátí se lagáyá, aur us ká martabah baṛháyá.

HÍKA'YAT 43.

Filial Affection.

Ek martabe ek ke ghar men baṛí ág lagí, cháron ṭaraf lúká uṛne lage. Gharwále do bhái the, aur un ke má báp nibáyat zaíf, ki hilne kí ṭáqat nahín rakhte the, aur us ág se bach nahín sakte, balki kḡauf se kámpte the; we do bhái us muṣibat men ḡairán. Ek ne irádah kiyá, ki ghar se asbáb báhir nikále. Tab, unhon ne ápas men yih kahá, Ki kahán páwenge ham aisi

beshumár daulat, jis se ham ne zindagání pái ? Aó, asbáb chhoṛke, un ko nikál láweṇ. Yih bát kahke, ek ne báp ko káṇdhe par chaṛhá liyá, aur dusre ne má ko, aur us ág se bachákar un ko ek jagah meṇ baiṭhá diyá ; aur kisi chíz ká kḥiyál na kiyá ; sab asbáb jal gayá. We kaise dindár the ! un ke kám se ham samajhte haiṇ ki dunyá meṇ má báp kí kḥidmat se koí kám baṛá nahíṇ.

HIKA'YAT 44.

The two Travellers.

Do shakḥḥ báham hokar nikle, ki kisi dur mulk meṇ já rahe. Thoṛe dinon ke bích, ek mulk meṇ já pahunche. Ek ne dariyáft kiyá, ki diljamái aur kḥubí ke sáth, jo yahán kí rahe, to zarúr hai pahle yahán ke rakne-wálon kí zabán síkhe ; gharaz, us ne síkhí. Dusrá itná maghrúr thá, ki áwám allás kí zabán ko, ḥiqárat se, na síkhá, šírf darbári aur élimon kí zabán taḥšil kí. Qazakár, bád kaí baras ke, donon kisi bastí meṇ áe ; wahán kí bhákhá aur us mulk kí zabán ek thí, par wahán ke rahne-wálon ne hangámh machákar ghair mulk ke ḥákimon ko qatl kar-dálá thá. We donon musáfir jude jude makánon meṇ bázár ke bích the, ki un kḥuniyon ne unheṇ pakrá aur alag le jákar, ek se puchhne lage, ki Tumhárá yahán kyá kám hai ? Jis ne muḥáwarah áwám ká síkhá thá, kḥubí se jawáb diyá, us ko unhon ne salámat chhoṛá. Aur dusre musáfir ne, jo šírf ḥákimon kí zabán se jawáb diyá, us amboh ne jalkar kḥafgí se, sir us ká kát dálá.

HIKA'YAT 45.

Great regard to exteriors reproved.

Ek dánishmand ek shahr meṇ wárid huá, suná, ki yahán ek baṛá saḥhí hai, sab musáfiroṇ ko kháná khilátá hai. Dánishmand phaṭe, puráne kaproṇ se us ke ghar gayá. Us ne kuchh iltifát na kiyá, balkí bát bhí na puchhí. Dánishmand sharmindah hoke phir áyá. Dusre din pákízah kapṛe kiráe mangwá pahinke, us ke ghar gayá. Us ne dekhteḥí lambí tázím kí, apne pás biṭháyá, aur laziḡ kháná mangwáyá. Jab dastarkḥwán par baiṭhá, dánishmand luqme apne kapṛe meṇ rakhne lagá. Tab us ne puchhá, Ki yih kyá ḥarkat hai ? Dánishmand ne jawáb diyá, Ki kal

purane kapre pahine hue áyá thá, çarah tám nahín páyá. Aj málum huá, ki yih nafis kháná is kapre ke sabab se milá hai. Şáhib i khána bahut sharmáyá.

HIKA'YAT 46.

The man who fell among Thieves.

Ek ádmí sair kartá huá, Aurshalím se hoke Iráho ke taín gayá ; nághán choron se muláqát hui. Unhon ne us ko aisá mára, ki qaríb marne ke huá, aur us ká asbáb lutke bháge. Thorí der ke bád ek mutaqqí ádmí us ráh se guzrá, us ním murde musáfir ko dekh dusrí ráh se chalá gayá. Thorí der pichhe ek ádmí aur áyá, us ne bhí dusrí taraf ká rastá liyá. Akhir ko, ek shakhé, ki us ke mizáj men niháyat rahm thá, us adhmue ke nazdík gayá, aur us kí khastah hálí dekh mihrbání se bolá, ki Afsos hai ; choron ne is ko aisá zakhmí kiyá, ki tamám badan se khun jári hai. Aur us ko uthá zakhmon par marham kí patthí lagáí. Bád us ke, us ko apne char pái par dálke ek saráe men pahuncháyá, aur baí khabardári kí. Subah ke waqt, do roz pichhe, wahán ke zamíndár ko kuchh dekar yih kahá, Ki is kí khub khabardári kíjiyo, ki kisi taraf kí tasdíq na páwe, yahán tak ki agar ziyádah kharch howe, daregh na kíjiyo, jab main phirke áungá sab adá karungá. Tum is hikáyat se síkho mihrbání aur shafaqat karná un par jo ranj men giriftár hain.

HIKA'YAT 47.

The saying of Cicero.

Zamáni peshín men ek shakhé Sísiro nám, munéif, aur álim, aur rást-báz mashhúr thá. Ílm kí tahsíl men bahut koshish kartá, aur us kí aql aur dánish ko sab bihtar jánte the. Us ká qaul yih thá, ki Siwáe ílm ke, aur koí chíz aisi nahín, jo Khudá kí ráh dikháwe, aur ádmiyon ke haq kí taraf pahuncháwe. Jo koí ílm se khálí hai, wuh sab chíz se khálí hai. Bharçurat ílm besh bahá hai sab chíz se. Ham nahín jánte hain, ki wuh ádmí kyunkar khush hai, jo ílm se wáqif nahín, aur wuh din apne sustí men guzártá hai. Jaisá ki be-zahr ká sámp sab kí nazaron men haqír hotá hai, waisáhi, jo ílm se érí hai, be-tauqír hai. Wuh paidá huá hai éirf zamín kí tasdíq dene ko. Bhalon kí suhbat

ko bad jánkar, wuh zarúr bad maáshon men rahegá, aur bad ráh chalegá, aur sab ke nazdík, ákhir ko, mardúd hogá. Dáná aur nekbakht ádmí ká nishán yih hai, ki dáná sá kartá hai ilm ke sikháne men, aur rapá-jói men, un kí, jo us ke iláqe men hai.

HIKA'YAT 48.

Æsop's advice to his master.

Kahte hain ki ek martabe, Luqmán ke sháhib ne use kahá, Ki falání khet men jau bo. Luqmán ne us zámín men chiná boyá. Luqmán ká málík us jagah men gayá, aur harí khetí dekh Luqmán se bolá, Ki main ne tujh se kahá thá, Is khet men jau bo : kis wáste tu ne chiná boyá ? Luqmán ne jawáb diyá, Is umed par main ne chiná boyá, ki jau phalegá. Málík ne kahá, Yih kyá bendí samajh hai, kahín aisá hotá hai ? Luqmán ne farmayá, Ki tum hameshah dunyá kí khet men gunáshon ká bīj bote ho, aur gumán rakhte ho, qiyámat ke din sawáb ká phal páoge. Is sabab se main ne bhí khiyál kiyá, ki is chéne se jau paidá hongé. Baní Isráíl is bát se sharmindah hue, aur Luqmán ko, us ke sháhib ne ázád kiyá. Yih báten bhí Luqmán kí farmáyá hui hain, ki nádán harchand khubúrat ho, us ke sáth shubhat na rakhá cháhe ; kiswáste, ki talwár agarchih dekhne men su dāul hai, par kám us ká burá hai. Jo koí achchhí kḥo rakhtá hai, begáne us ke dost hote ; aur bad kḥo wále ke yigáne dushman ho játe hain.

HIKA'YAT 49.

An artifice to get money restored.

Ek shakhs ne bahut sá mál ek šarráf ko supard kiyá, aur áp safar ko gayá. Jab phir áyá šarráf se taqázá kiyá. Us ne qasín kháí, ki 'Tu ne mujhe nahín sompá hai. Muddaí ne qáží ko ittílá kí. Qáží ne taammul karke kahá, Ki kisú se mat kahiyo ki faláná šarráf merá mál nahín detá ; main tere mál ke liye ek tadbír karungá. Dusre din qáží ne us šarráf ko buláke yih kahá, Ki mere pás bahut kám hai, akelá nahín kar saktá hun ; cháhtá hun ki tujhe apná náib karun, kiswáste ki tu bará ímándár hai. Šarráf ne qabul kiyá aur bahut kḥush huá. Jab wuh apne ghar

gayá, tab qází ne muddái se kahá, Ki ab mál kí darḡhwást ṣarráf se karo, albattah dega. Wuh shaḡḡḡ ṣarráf ke ghar gayá. Ṣarráf ne us ko dekhtehí buláyá, ki Ají, idhar áo, bhale áe, main tumhárá mál bhul gayá thá, aglí rát mujhe yád áyá. Ḳḡulásah yih hai, ki mál us ká pher diyá, aur niyábat kí tamá se qází pás gayá. Qází ne farmáyá, Ki áj main ne Pádsháh ke darbár meṇ suná ki Pádsháh tujh ko baḡá kám diyá cháhtá hai. Ḳḡudá ká shukr kar, tu rutbah álí páwegá; main dusrá náib talásh karungá. Akḡhir qází ne is baháne us ko ruḡḡḡat kí.

ḤIKÁ'YAT 50.

The King and his Vísiers.

Ek Bádsháh ne apne wazír aur mírbakḡshí se ṣaláḡan puchhá, Mál aur lashkar ke jamá karne meṇ merí aḡl kuchh kám nahín kartí; agar mál jamá karun, to lashkar nahín rahtá; aur jo fauj rakhun, to daulat nahín rahtí. Wazír ne aḡḡ kí, Ḳḡudáwand, daulat jamá kíjiye; jo fauj na raheḡí, to kuchh nuḡsán hahín, kyunki jab ṡarúr hogí rakh líjegá. Jo merí bát ka, áḡ ko íatibár na ho, to us kí yih dalíl hai; ki ek bartan meṇ thoḡá shahd rakhwá díjiye, abhí hazáron makhhiyán gird us ke á jamá hongí. Jonhín shahd ká básan rakhwádiyá, lákhon makhhiyán, bát kahte hí, us ke álapṡiyán. Tab us ne kahá, Ki dekhiye, ḡazrat, jo fidwí ne aḡḡ kí thí, so áḡne dekhá. Phir mírbakḡshí ne kahá, Agar merí aḡḡ suniye, to fauj rakhiye, jo waḡt par kám áwe, us waḡt mál hargiz kuchh fáidah na kareḡá; agar áḡ ko yaḡín na ho, to merí bát ko imṡihán kar líjiye. Ek hándí meṇ shahd rát ko is jagah rakhwá díjiye, jo makhhiyán us par áweṇ, to merí bát jḡuṡḡ; aur jo nahín, to sach hai. Us ke kahne bamujab, rát ko shahd ká básan jo rakhwáyá, to ek makhí bhí na áí. Ḳḡulásah is ká yih hai, jab apní fauj apne qabḡe se gaí, phir roz siyáh meṇ mál bhí ḡḡarch kíjiye, to waisí muyassar na hogí.

HIKA'YAT 51.

The diligent and indolent Scholar.

Do larke nau jawán ekhí sáth ilm sílkhne lage. Ek larhá un men bahut achchhá nekbakht thá; ustád jo sabaq use parhá detá, so yádkar letá, aur apní kitáb, apne ghar men, parhá kiyá kartá. Dusrá gháfil, bará sharir thá, jo apne ham umr kí miñnat par hansá kartá thá, aur hameshah yih bát apne ham maktab se kahá kartá thá, ki Tu gadhá hai. Wuh use akşar yih jawáb diyá kartá, Yár, thoře dinon men dekhá cháhe, kyá ho? Akhir, imtiñán ká roz á pahunchá; un donon ko ilm ke daryá men pairne pará. Dáná larke ne us ahmaq ko bahut píchhe jihálat ke gírdáb men, sharam se dubte hue, chhorá, aur pukárne lagá, Ai yár, jo tumháre kñhiyál men bewaquf nazar áte haiñ, so we akşaron ke nazdik aqlmand ho niklenge; aur jo aise waqt tum ne síkhá, to tumháre kám nahín áne ká lábháñil hai. Agar apne ham jolí par, ab ham bhí thahthe máren, to hamárá bázi hotí, mawáfíq us maşal ke, ki “jo jíte so hañse.” Lekin dánáon ke nazdik niháyat baíd hai, kyá dostí, aur kyá aql se aisí bálát men, afsos kí jagah, tazhík karná. Ab main apní bát ko mauquf karungá, us nañíhat aur kaháwat se, ki honá ek kñhubí ká, der kar, bihtar hai, na hone se; aur jitní jaldí ho sake, bure kám ko chhor kar bhale kí taraf áná achchhá hai.

HIKA'YAT 52.

Money regained by artifice.

Dk dánishmand hazár dínár ek aṭṭár ko supard karke safar ko gaya; ek muddat ke bád phir áyá, aur rupaiye aṭṭár se mánge. Aṭṭár ne kahá, Tu jhuṭhá hai. Akñhir guftgo bañhí, bahut log jamá hogae. Sabhon ne dánishmand ko jhuṭhá thahráyá aur kahá, Ki yih aṭṭár bará diyáñatdár hai, us ne kabñhí kñhiyáñat nahín kí; agar tu us se uljhegá, to sazá páwegá. Dánishmand chup rahá, aur sawál us maṭlab ká, Bádsháh ko guzráná. Bádsháh ne farmáyá, Ki tén roz us kí dukán pás baiṭh, us se kuchh na kah; chauthe din main us taraf áungá aur tujhe salám karungá; salám ke jawáb siwá mujh se kuchh na kañiyo; jab main waháñ

se chalá jáun, aṭṭár se rupaiye mángiyo, aur jo kuchh wuh kahe mujh ko itṭilá kariyo. Dánishmand ne waisáhi kiya ; chauthē roz Bádsháh kī sawári udhar gai. Dekhteḥí Bádsháh ne dáníshmand ko salám kiyá, us ne salám ká jawáb diyá. Bádsháh ne kahá, ki Ai bhái, kabhú mere pás nahín átá hai, aur mujh se kuchh apná hál nahín kahtá ? Dánishmand ne zará sir hiláyá, aur kuchh na kahá. Aṭṭár dekhtá thá aur ḍartá. Jab Badsháh kī sawári nikal gai, aṭṭár ne dáníshmand se kahá, Ke jis waqt tum ne mujhe rupaiye sompe the, main kahán thá, koí aur bhí mere nazdík thá ? phir kaho, sháyad main bhul gayá hun. Dánishmand ne phir sab májrá bayán kiyá. Aṭṭár ne kahá ki, Tu sach kahtá hai, ab mujhe yád áyá. Hásil kalám ká yih hai, ki us ne hazár rupaiye dáníshmand ko die, aur bahut uzr kiyá.

HĪKA'YAT 53.

The dutiful Youth rewarded.

Ek Bádsháh ne nágahán apne kḥidmatgár ko pukará ; jab áwáz kisí kī na pái, tab darwázah kholkar báhar gayá, ek chhoṭe larṭe ko, ki us ká naukar thá, dekhá ; us ke pás gayá ki us ko jagá dewe. Kyá dekhtá hai, ki ek likhá huá kághaz us ke jeb men pará hai. Bádsháh mutájjib huá ki dekhun is kághaz men kyá likhá hai ; us kághaz ko jeb se nikálkar dekhá, ki us kī má ká khaṭ hai, aur yih bát likhí hai ; ki “ Barḳhordár mere, tum ne barí taṣḍíq uṭhákar, apní tanḳhwáh se thoṛe rupaiye ham ko bheje ; niháyat sádatmandí, ki farzandon ko láiq hai, tum bajáláe. Kḥuda tum ko is ká iwáz degá.” Bádsháh us ko apne kamre men legayá, aur ek kághaz men kaí ashrafiyán lapet-kar us kī jeb men rakh dín, aur use chilláke pukará, ki Uṭh baiṭhá. Bádsháh ne kahá, Tum aise be-khabar so játe ho ? Larṭá kuchh jawáb na de saká, aur jab us ne apní jeb men háth ḍálá, to khaṭ men laptí huí ashrafiyán pákar niháyat hairán hua ; aur kḥauf se Bádsháh ke páon par gir pará, aur ashrafiyán dekhkar rone lagá. Bádsháh ne kahá, Ki tum kyun rote ho ? Larṭe ne kamál ájjíz se jawáb diyá, ki, Ai Bádsháh, kisí ádmí ne merí halákat ke liye yih kám kiyá hai. Main nahín jántá ki ye kaisí ashrafiyán hain. Bádsháh ne tasallí karke kahá, ki Ai ázíz, Khudá ne yih ashrafiyán tujh ko

dí hain, iwaṣ us nekí ke, ki tu ne kí hai. In ashrafiyon ko apní má pás bhej, aur main terí má kí khabargíri karungá; yih bát us ko likh bhej.

HĪKA'YAT 54.

Damon and Pythias.

Dáunisíyás námi, Bádsháh Sairákus ke mulk ká, hameshah bure kám kiyá kartá thá. Ek roz yih málúm karke, ki Dáman taqísir-wár, aur qábil phánsí dene ke hai; us ne Dáman se kahá, ki 'Tumhárá juram sábit huá, tum phánsí die jáoge. Dáman ne Bádsháh se kahá, Ki main cháhntá huṇ ek nazar apne laṛke bálon ko dekh luṇ; kyunṁki marne ke bád phir dekhne na áungá, zará furáat mile, to ghar jáuṇ. Bádsháh ne kahá, Ki ham ko kyunṁkar yaqín ho, ki tum ghar se phir áoge? Us ne jawáb diyá, Ki agar ápko yaqín nahín hotá hai, to main Pítíyás apne dost ko apne iwaṣ chhoṛ játá huṇ; yih qarár karke wuh apne ghar chalá gayá. Qabl us ke phirne se, Bádsháh qaid-kháne meṇ gayá, aur Pítíyás se kahá, Ki tum ne Dáman kí bát par iátimad kiyá? aḥmaqí kí; kyunṁkar jánte ho, ki wuh tumháre liye apní ján degá? Pítíyás ne jawáb diyá, ki, Ai hamáre Bádsháh, ham hazárbár marne sakte hain apne dost ke waste, agar purá na kare apne wáde ko. Aur Dáman hargiz áhad shikní na karegá, wuh musallam áwegá, aur ham nahín mareṅge. Magar, ham Kḥudá se duá mángte hain, ki hamáre dost kí ján bache, istárah kí wuh yahán phir na á sake, Jabtak ki ham jíte hain; sháyad koí us ká manṁ ho ráste meṇ, ki wuh na áwe aur na mare, ki laṛke bále us ke ájiz huṇ. Hamáre marne se kuchh nuqsán nahín, aisá ho, ki wuh jitá rahe. Bádsháh yih guftgo sunke, mutájjib huá. Jab ki Dáman waqti muáiyān par na ápahunchá, aur jallád áe, aur Pítíyás ko qaidkháne se báhir láe, tab wuh niháyat kḥushí se phánsí kí lakṛí par chaṛhá; aur háthoṇ se dekhne wálon ko ishárah kartá thá, ki ham jánte hain Kḥudá bahut rází hai, hamárá duá qabul huí; koí sabab ho, ki Dáman áne na sake, Kḥudá ne us ko maná kiyá, wuh is sabab ke dafá karne kí táqat nahín rakhtá; jab hamáre qatal ke bád wuh áwegá to jiegá. Yih niháyat hamárá kḥushí hai, aur kamál kḥwáhish. Jab Pítíyás ne yih kahá, wahán bhale, bure, sab

qism ke logon ne roná shurú kiyá. Aur jallád jaunhín uthá,—ki itne men Dáman jaldí se á pahunchá, ghoṛe se utr á aur phánsí kí lakṛí par chaṛh gayá. Pítíyás se gale mil á aur bol á, ki Ai dost, Kḥudá k á shukr hai, ki us ne tujh ko bacháyá sab buráiyon se ! Pítíyás ne kah á, ki Ai dost, tum kyun áe? yih tumháre wáste bahut bur á hu á. Dáunisiyás sunkar hairán hogay á, aur us ke dil kí ánkhen khul gáin, aur jí men raḥm áy á ; apne taḡht se utarke phánsí kí lakṛí pás gay á, aur kah á, Ki ham ne aisí dostí kabhí nahín dekhí, tum sab jieo, ki nek-baḡht bande ho Kḥudá ke. Kḥáliq ne tum ko yaqín k á iḡwáz diy á, aur rástbáz mashhur kiy á. Ab ek shimmaḥ apní dostí k á ham ko tálím karo, achchhí taraḡh, ki Alláh Tálá ham ko bhí arbáb yaqín men dáḡhil kare.

Naql 1.

Naql hai, ki ek shaḥṣ kisi ṭabīb ke pās áyá. Peṭ ke dard se beqarār hokar zamín par loṭne, aur betābī se nála karte hue, dawá mángne lagá. Ṭabīb ne us ke hamráhiyon se puchhá, ki Is ne áj kyá kháyá hai ? Kahá, Jalí roṭi ká tukrá. Us ne farmáyá, ki Dawá jo áñkh kí baṣárat ko ziyádah karti hai láo, tá is bímár kí áñkhon men lagáun. Wuh chilláyá, ki, Ai ṭabīb, yih kaun sá maqám ḡhush ṭabāí aur hazil ká hai ? Main peṭ ke dard se chillátá hun, aur tu áñkhon kí dawá batátá hai ! Áñkh kí dawá dard i shikam se kyá álaqah rakhtí hai ? Ṭabīb ne kahá, Main cháhtá hun ki teri áñkhen raushan hon, táki siyáh aur sufed men tafáwat kar sake. Phir kabhí jalí huí roṭi na kháwe ; pas, teri áñkhon kí dawá, peṭ ke iláj se, wájibtar hai.

Naql hai, ki ek Arab badmī shahr i Baghdād men āyā, aur girde roṭī ke, nān-bāī kī dukān men, dekhkar, muṭṭarib huā. Bechārah sirf bo se jītā thā, jab ki roṭī kā muṅh dekhā, ṣabr kā garibān chāk karke nān-bāī ke pās gayā, aur kahā, Ai kḥwājah, mere peṭ bhar roṭiyān khilāne kā kyā loge ? Us ne us jawān ko auron kī mánand kḥiyal kiyā ki kitnā khāyegā ; agar bahut bhukhā ho, to do tīn roṭiyon se ziyādah na khā sakegā. Bolā, Ai Arab, tu ādhā dīnār de, aur jitnī chāhe khā. Arab ne ādhā dīnār diyā, aur dajle ke kināre baiṭhā ; nān-bāī roṭiyon nikāl nikāl detā thā, aur wuh pānī men bhigo bhigo kar khātā thā. Roṭiyān ādhe dīnār kī qímat se guṛarkar chār dāng talak pahunchīn, balki us se guṛarkar, dīnār kī naubat áí. Nān-bāī beikḥtiyār hokar bolā, Ai Arab, kitnī khāegā ? Us ne jawāb diyā, ki Jab talak yih pānī bahegā, main khātā jā-ungā. Ḥāsil is dāstān kā yih hai, ki jab talak zindagī báqī hai, kḥauf aur ihtiyāt se báz na áwegā.

NAQL 3.

The Persian and the Merchant.

Naql hai, ki ek mard Pársá kisi saudágar ke hamsáe men rahtá thá, aur us kí badaulat Pársá kí auqát khushí aur kámrání men guzartí thí. Saudágar hameshah shahd aur ghí kí tijárat kiyá kartá, aur har roz us men se thorá Pársá ke yahán bhejtá, aur wuh us men se kuchh kharch kartá, aur báqí gharon men rakhtá jétá. Ek din gharon ko bhará dekhkar sochá, ki agar yih das ser ho das diram ko bechungá, aur apná saránjám karungá, aur us zar se páñch bakriyán mol lungá; we chhah chhah mahíne men janengí, aur har ek ke do, do bachche hongé; har sál pachís bachchah hongé; das baras unke bachchon se kaí galle ho jánge, un men se bázon ko bechungá aur us se auqát basrí karungá. Aur ek randí, kisi bape gharáne kí, dhuñdhkar us se biyáh karungá; nau mahíne ke bád ek laṛká paidá hogá; tab us ko tarbiyat karungá, aur ilm aur adab sikháungá; agar kabhí beadab karegá, to isí asá se, jo mere háth men hai, use adab dungá. Gharaz, is khíyál men, beadab laṛke ko apne sámhne házir jáñkar, asá uṭhá, shahd aur ghí ke gharon par mára. We táq par dhare the, aur ap niche us ke muqábil baiṭhá thá; jonhín asá un par lagá, we tuṭ gaé. Tamám shahd aur ghí us ke sir, aur munh, aur dārhí, aur kapron par paṛá, aur we sab khíyál ekbárgí játe rahe.

NAQL 4.

The Huntsman, and the Fox.

Naql hai, ki koí shikárí, ek din, kisi jangal men chalá játá thá. Ek lomṛí niháyat khubsurat, khusháyand nazar áí. Shikárí ko pasham us ke bahut khush áé. Khíyál kar liyá kí, goyá, baṛí qímat men use bechá hai. Lomṛí ke píchhe chalá aur bil se us ke muṭṭalá huá. Usí ke nazdik, ráh men, ek kuwá khodkar kore se chipá diyá, aur ek murdár us ke upar rakh, ap ghát men já baiṭhá. Lomṛí ko is murde kí bo khainch, khainch, kue par láí, par soch men thí, ki agarchih táme kí bo dimágh ko muṭṭar kartí hai, lekin balá kí bo bhí, dúr andeshí ke maghiz men pahunchtí hai. Agarchih ho saktá hai ki koí múá jáñwar ho, par yih bhí mumkin hai, ki is ke niche dām lagáyá ho, aur dāná, jis kám men iṭimál ziyán ká ho, wuh nahín karte hain. Akhí

lomṛī dur andeshī kī madad se murde kā k̥hiyāl chhoṛ, salāmat rahī. Is meṇ ek bhukhā chitā pahār par se utrā, aur us kī bo par apne taiṇ kue ke andar girayā. Shikāri ne jab āhaṭ dām kī, aur jānwar kue ke andar girne kī sunī, kamal hīrṣ ke m̥āre apne taiṇ m̥ān kue ke andar girayā. Chīte ne, is k̥hiyāl par kī wuh shikāri mujhe is murde ke khāne se bāz rakhegā, jast kī, aur ṣaiyād ke peṭ ko phār ḍālā. Gharaz, wuh lālchī shikāri, hīrṣ kī shāmat se, dām meṇ phansā, aur qānī lomṛī ne halākat se maḥlaṣī pāī.

NAQL 5.

The Darvesh and the Confectioner.

Naql hai, ki ek darvesh dānā, jis kā ṭarīqah qināṭ thā, bāzār meṇ gayā. Ek ḥalwāī ne, jo faqīr kī chāshnī se kuchh bahrah rakhtā thā, us āzīz se iltmās kī, ki Ek dam merī dukan meṇ ṭhahare, tā āpkī naṣīhaṭ āmez bāton se main fāidahmand hoṇ. Wuh mard i K̥hudā, shinās dil nawāzī se, wahān baiṭhā. Ḥalwāī ne ek ṭasht shahd se bharkar darvesh ke āge rakhā. Makkhiyān, jo taur un kā hai, ki mīṭhāī par jamā hotī haiṇ, ekbārgī us par girīṇ; bāze kināre par baiṭhīṇ, aur bāze darmiyān meṇ. Ḥalwāī ne chaurī hilāī, tā makkhiyon ko hāṇke, we jo kināre thīṇ sahaj se uṛ gayīṇ; aur we jo bīch meṇ thīṇ, jab unhoṇ ne chāhā ki uṛeṇ, shahd unke paron meṇ lipaṭ gayā, aur dām halākaṭ meṇ phansīṇ. Darvesh is aḥwāl ko dekhkar k̥hush huā, aur K̥hudā ke shukr meṇ mustaghriq, jab baḥāl āyā ḥalwāī ne us se sabab k̥hūshī kā puchhā. Us ne kahā, Ai bhāī, main is ṭasht ko dunyā, aur shahd ko dunyā kī niāmaten, aur makkhiyon ko, shikam parwar niāmat k̥hwāron kī mánind samjhā. Aur unhey jo ṭasht ke kināre baiṭhīṇ thīn, mardān i āzād, ki taqdīr ke ḥukm se dunyā meṇ āe, par is meṇ jī na lagāe, aur thoṛe par qināṭ kī, aur dunyā ko nāchīz jānā: aur jāniyo, ki jab chaurī maut kī hile, jinhon ne apne dil ko thoṛāsā us ke īshq meṇ āludah kiyā hai, we samjheṇ is balā ke dām se chhuṭenge. Aur jinhon ne tamām himmat apnī dunyā meṇ ṣarf kī hai, aur us talkh mīṭhās ne un ke mizāj ko K̥hudā kī rāh se pherā hai, āk̥hir we ruswā honge.

NAQL 6.

The Oppressor punished.

Naql hai, ki agle zamáne men ek zálím thá ki gharíbon kí lakriyáñ zulm se mol letá, aur jitne mol kí hotín, us se qímat bahut kam detá, aur ap mahangí karke, daulatmandon kí sarkár men bechtá. Ghurbá us ke zulm se ájiz hue the, aur daulatmand bhí tang áe the. Ek dín us ne ek muhtáj bebas kí lakriyáñ zulm se mol lín, aur ádhí qímat dí. Wuh mazlúm K̤hudá kí dargáh men áh o nálah karne lagá : is men kisi sháhibdil ne is aḥwál se muttálá hokar us zálím ko naśíhat kí, aur kahá, Zulm karná, aur kisi ká ḥaq már rakhná, don himmatí aur bemuruwatí hai, is ke siwá ná k̤hushí K̤hudá kí bhí hotí hai. Aláwah, yih, ki isí dunyá men saikron ruswái se badí kí sazá use miltí hai; k̤husús in becháron par zulm karne se jo siwáe dargáh K̤hudá ke koí ásrá nahín rakhte haiñ. Aisí bad salukí na kar, ki is ḥál se shitábí balá men giraftár hogá. Wuh zálím, jo sharáb ghaflat ká nishá apne dimágh men rakhtá thá, uskí rást goí aur nek andeshí se barham hokar bolá, ki In báton se mujhe dard sir na de, aur in afsánon se ranjídah na kar; aur k̤hafá hokar apne ghar gayá. Azbaski, mál-kár zálímon ká achchhá nahín hai. Qazá iláhí se, usí rát lakriyon ke dher men ág lagí, aur wahán se ghar talak pahunchí, jo kuchh asbáb thá jalkar k̤hák ho gayá. Fajar ke waqt apne doston men baiṭhkar afsos mál ká kartá thá, aur kahtá thá, ki Yih ág kahán se lagí? Wuh darvesh, ki jis ne agle roz naśíhat kí thí, wahán áyá aur kahá, Ai zálím, ab talak tu ne nahín málúm kiyá hai, ki yih ág mazlúmon ke dil ke dhuen kí hai? Us ke jo tálí yar the, is bát ne dil men us ke tásír kí, sharmindah hokar kahne lagá, Sach hai, ki bíj zulm ká jo main ne boyá thá, us ká samrah mujhe milá. Ak̤hir us zabardastí se dar guzrá, aur zulm chhoṛ diyá.

NAQL 7.

The Gardener and the Nightingale.

Naql hai, ki kisi kisánká ek phulá phalá bágḥ thá. Goshah chaman men ek jhár guláb ká thá, nihál kámrání se tázah, aur darakht shádmání se har ek shákḥ us kí ziyáDAH. Har shubah phul khilte aur bágḥbán unhen dekhkar k̤hush hotá. Ek roz

phulon ká tamáshá dekhne ko niklá thá, ek bulbul ko dekhá ki munh ko gul ke safhe par rakhke chahchahe már rahí thí, aur us kí rangin pattiyon ko apní tez chonch se toṛtí thí. Bághbán gul kí paresháni dekh beṣabr huá, aur bulbul se ranjídah hokar fareb ka jál ráh men bichháyá, aur hile ke dáne dálkar use pakaṛ pinjre men band kiyá. Us bedil bulbul ne toṛtí kí mánind zabán kholí aur kahá, Ai azíz, mujh ázurdah khatír ko kyun qaid kiyá tu ne ? Jo merí khush áwází tujhe is bát par láí, to merá áshiyánah terehí bágh men hai. Agar koí aur bát terí khatír men áí ho, us se mujhe ittilá kar, to ṣabr kar chup rahungí. Kisán ne kahá, Nahín jántí hai, ki tu ne merá kyá aḥwál kiyá, aur gulon par, jo wasilah merí zindagí ká hai, kyá kharábí láí, aur mujhe basabab us ke kaisá ázurdah kiyá ? Bulbul bolí, Is bát se dar-guṣar aur soch, to sahí ki main itne qaṣúr se, jo ek gul ko pareshán kiyá, pinjre men band huí ; aur tu jo dil ko ranjídah kartá hai, terí ḥálat kyá hogí ? Is bát ne us ke dil men aṣar kiyá, bulbul ko ázád kar diyá. Bulbul us ká shukr adá karke bolí, Jab tu ne mujh se nekí kí to albattah main bhí is ke badle bhaláí karun. Má'lúm kar, jis daraḥt ke niche tu khará hai, yahán ek áftábah ashrafiyon se bhará huá gará hai, nikálke apne kám men lá. Kisán ne, jab wuh jagah khodí, aur bulbul kí bát sach huí, kahá, Ai bulbul, ájab hai ki áftábah zamín ke niche tujhe naṣar áyá, aur dám khák ke upar tu ne na dekhá ! Bulbul ne jawáb diyá, Tu nahín jántá hai, jab qazá pahunché nadídah dánish men roshní rahe, na tadbír aql kí kuchh fáidah kare.

NAQL 8.

A mortal Life with Society preferable to Immortality without it.

Naql hai, ki Ḥaṣrat Sulemán kí ḥukúmat ke ayám men, ki we tamám jándáron ke, kyá admí, kyá sewáe unke, Bádasháh the. Unke Ḥuṣúr ek dáná álim i ghaib se piyálah áb ḥayát ká bharkar láyá, aur arz kí, ki Ilhám se mujh par yun khulá hai, ki agar ap is piyále ko na píwen jald is jahán se ruḥḥat howen ; aur jo píwen umr daráz ho. Ab yih piyálah áb ḥayát se bharkar láyá hun, jí cháhe píjiye, aur qiyámát talak zíst kíjiye ; yá na píjiye aur mulkí ádam ko kúch farmáye. Ḥaṣrat Sulemán dil men apne soche, is kám men aqlmandon se mashwarat kiyá cháhiye. Ḥasbul

hukm un ke, dānā aur dūr andesh har guroh ke, kyā insān, kyā haiwān, sab hāzīr hue; us maḥfī bhed ko un se zāhir kiyā, tab harek ne zindagī ke liye dil pasand bāteṅ kahē. Hāsīl unkā yih hai, ki naqd i qmr wuh daulat hai, ki bamadad aql ke, us se ḡhubiyān baham pahunchāiye, aur razā Ḳhudā kī hāsīl kījiye. Gharaz, sab kī rāe yihī ṭhahri, ki Ḥazrat piyālah āb ḥayāt kā piwēṅ. Sulemān aḥl issalām ne farmāyā, ki Mere mulk ke dānāon se koī aisā hai, jo is mashwarat meṅ hāzīr nahīn hai. Sabhon ne aṛz kī, ki Falānah buglā nahīn hai. Ḥazrat ne ghoṛe ko us ke bulāne ke liye bhejā; us ne ek goshe par qināat karke ḡhalq se milnā tark kiyā thā, ghoṛe kī bāt na mānī, aur bāhir na niklā. Dusri bār kutte ko bhejā ki use le ā; buglā us ke kahne se Ḥazrat kī bārgāh meṅ hāzīr huā. Ḥazrat ne farmāyā ki Tujhe ek mashwarat ke wāṣṭe bulāyā hai, tab āb ḥayāt pīne kā ḡikr darmiyān lāe. Us ne kahā, Ab ḥayāt āphī akele piwēṅge, yā doston ḡhairḡhawāhon ko bhī pilāwēṅge? Ḥazrat ne farmāyā, ki ṣīrf mere liye āyā hai, auron ke dene kī ijāzat nahīn hai, kyunḡkar duṅ? Us ne aṛz kī, Ai jahānpanāh, hamdam aur doston se judā hokar zindagī karnī kyā kaifiyat rakhtī hai? Ap ko Ḳhudā ne dunyā meṅ sardār kyā hai, baḡhair madadḡaron ke koī kām sarānjām na hogā. Ḥazrat ne us sachche dur andesh kī bāt par āfrīn kī, aur āb ḥayāt pher diyā.

NAQL 9.

The Merchant and his Friend.

Naql hai, ki koī ṭaṭ punḡjiyā saudāgar safar ko jātā thā, sau man lohā kisī dost ke ghar meṅ amānat rakhā, ki tangdastī ke waqt mujib farāḡhat kā ho. Jab dur darāz safar karke muddat ke bād ghar ko āyā, aur lohā māṅgne dost ke pās gayā, wuh bechkar ṭaṣarruf meṅ lāyā thā, kahne lagā, ki Ai bhāī, tere lohe ko main ne ghar ke kone meṅ rakhā thā, aur is bāt se main ḡhāfil thā, ki us kone meṅ chuhe kā bil hai; jab talak mālūm ho, chuhā fuṛsat pākar sab kā sab khā gayā. Saudāgar is bāt ko jhuṭh samajhkar koī tadbīr sochtā thā, aur bazāhir kahtā thā, kyā baīd hai! chuhe ko to lohe se kamāl ulfat hai, aur dānton se wuh lohā chabā saktā hai! Wuh jhuṭhā, is bāt se, ḡhush huā, aur dil meṅ kahā, ki Yih baṛā nādān hai ki merī bāton par bhul gayā,

aur lohe se dast bardār huá, bihtar hai, ki apne kām kī mazbuṭī ke liye us kī āj ke roz ziyāfat karun. Tab us ko ghar meṇ legayá aur dāwat kī taiyārī karne lagá. Saudágar ne kahá, ki āj mujhe zarur kām hai, kal áungá. Gharāz, us ke ghar se chalá, aur us ke chhoṭe laṛke ko churá, apne ghar lejákar, chhipá rakhá. Fajar wáde par dost ke ghar áyá, aur us ko pareshán dekhkar puchhá, Ai bháí, tum kyun ghabráe hue ho? Kahá, Kal se beṭá merá, jo núr chashm, aur sarúr i dil thá, gháib huá hai; bahuterá dhundhá kuchh patá na páyá. Bolá, Kal jo main tumháre ghar se niklá, usí shakl ke ek laṛke ko, jo tum batáte ho, main ne dekhá, ki ek chuhemár uṭháe, uṛá chalá játá hai. Tab wuh chilláyá, ki Ai bewaquf, ná mumkin bát kyun zabán par látá hai? Moshgír laṛke ko kyunkar le uṛegá? Saudágar ne hanṣkar kahá, us se kuchh tájjub na kar, kyunki jis shahr ká chuhá sau man lohá khátá hai, wahán ká chuhemár bhí ek laṛke ko uṭhá saktá hai. Us ne haqíqat daryáft kī, aur kahá, Kuchh andeshah na kar, chuhe ne terá lohá nahín kháyá hai. Jawáb diyá, ki Tu bhí pareshán na ho, ki moshgír tere laṛke ko nahín le gayá hai. Us ne kahá, Kḥair, merá lohá mujhe de aur apná laṛka tu le.

NAQL 10.

The tyrannical King.

Naql hai, ki agle zamáne meṇ ek Badsháh ne dast ḡulm ká daráz kiyá thá, aur qadam ádálát kī rāh se báhar rakhá thá. Rát din log ḡulm se us ke, Kḥudá kī dargáh meṇ nálán the, aur use lánat karte the. Ek din Bádsháh shikár ko gayá, aur basabab is ke, ki faṣal iláhí shámil ḥál thá, aise ek maidán meṇ jahán be tálluqí ká álam thá, usko ilhám huá. Bádsháhi na ibárat hai, is se, ki darwázah áish o kámrání ká apne upar khole; balki Bádsháhi pásbání hai, ki auron ke ranj ko uṭhákar kḥaláiq kī nigáhbání kare, aur ḡálimon ke dast i ḡulm ko mazlúmon ke dáman se kotáh kare. Jab shikárgáh se bárgáh kī ṭaraf chalá, aur maidán se shahr meṇ pahunchá, kḥilqat ko bulákar farmáyá, ki Ai guroh, ab tak merá dídah dil ḥaq bine se band thá, āj ilhám se main ne daryáft kiyá, aur kḥwáb ḡhaflat se jágá. Ummedwár hun ki āj ke dín se kisé ḡálim ká dast i ḡulm rayat par na pahun-

che, aur kisi jafákár ká pánw, kisi gharíb ke ghar ke gird na jáwe. Hájibon ko farmáyá, ki Yih khush khabrí shahr ke chhote bapon ko pahunchá do. Is manádi se rayat kí ján men ján hue, aur gul murád ke un kí ummedwári ke bāgh men khile. Alqışshah, maqlúm nawází o zulm gudází us kí kamál martabe par hue, aur ádalát us kí aisí phailí, ki bakrí ká bachchah sherní ke thán se dudh pítá, aur tadrú báz ke sáth báziyán kartá. Is wáste laqb us ká sháhdád huá. Dargáh ke maḥram i rázon men se kisi ne puchhá, ki Agle áin ko chhor, tariq ádalát kí shuru karne ká sabab kyá hai? Bádsháh ne májrá bayán kiyá, aur kahá, ki Sabab is ghaflat se bedár hone ká aur hushiyári ká yih hai, ki ek roz shikárgáh men har taraf ghorá daurátá thá, aur nazar kartá thá; achának, dekhá main ne, ki ek kuttá kisi lomṛí ke píchhe daurtá hai, aur dánton se haḍḍí us ke páon kí chábtá hai; bechári lomṛí langre páon se ghar men bhág gai, aur kuttá phirá. Wahin ek piyáde ne pattar kutte ko mára, ki páon us ká tuṭ gayá. Piyádah hanoz kaí qadam na gayá thá, ki ghore ne ek lát jo páon par us ke mári, to us kí bhí tang tuṭ gai. Wuh ghorá bhí dur na gayá thá ki páon us ká kuchí men á gayá, aur tuṭ gayá. Tab main mastí se hosh men áyá, aur dil se apne kahá, Dekhá tu ne, in sabhon ne kyá kyá kám kie, aur kyá kyá páe? Khabardár ho, ki tujhe dikhláte hai, ki jo koí wuh kám kare ki láiq us ke nahín, wuh aisá kuchh dekhe jo na dekhá ho. Akhíer men ghaflat se báz áyá, aur taufiq ká darwázah mujh par khulá.

NAQL 11.

The Farmer and the Mice.

Naql hai, kisi zamíndár ne, durandeshí se thorá sá ghallah jamá kiyá thá, aur us men se kharch na kartá thá, ki zurúrat ke waqt kám áwe. Qazará, koí chuhá us khate ke nazdík rakhtá thá. Hameshah zamín ko har taraf se khodtá, aur khárah shigáf dánton se, bil apní har taraf se banátá thá. Ittifáqan, ek nek sáat men bil ká sirá ghalle ke darmiyán se niklá, to wunhín bahut sí rozí ghar men us ke phail gai. Bádah farághat ne us kam haúle ko, dánish kí ráḥ se bhaṭkákár, maghrurí o ghaflat ká sarshár kiyá. Maḥalle ke chuhe is aḥwál se wáqif ho, us kí khidmat men ḥazir hue; aur kháne píne ke áshná us ke pás

jamá hokar, k̄hushámadīn karne lage; aur is andeshe se, ki mabádá, haq bāt ke kahne se jáh o rozī men k̄halal paṛe, koí bāt us ke k̄hiláf marǵī na kahte, aur us kí madah o saná ke siwá koí haṛf zabán par na láte. Wuh bhí dewáne kí taraḥ, láf mártá, aur behúdah k̄harch kartá, aur áj ká k̄hiyál kal par na rakhtá. Jab kitne roz guṛe, aur kál paṛá, zamíndár ne khate ká dar-wázah khol-kar dekhá, ki us ḡhalle men nuqsán huá hai. Ek t̄handhí sáns bharkar sochá, ki ḡhamgín honá, wáste us chíz ke, ki jiskí ḥasrat befáidah hai, dánish ke áin se nahín. Bihtar hai ki báqí ḡhalle ko aur jagáh rakhun. Ak̄hir zamíndár us qadiri qalíl ko aur jagah legayá, aur chuhá us jagah men, jahán ká málik aur raís apne taín jántá, so rahá thá; aur chuhe jo kháne píne ke áshná the, is ḥádiṣe se wáqif hokar játe rahe, aur K̄hudáwand niṣmat ko apne akelá chhoṛ gaé. Sach kahá, jisne kahá, ki In daḡhábáz doston ko jo tu dekhtá hai, we makkhiyán hain gird miṭhái ke. Dusre din wuh chuhá árámgáh se uṭkar, harchand dáhine báen takne lagá, yáron se apne kisí ko na dekhá; aur bahuterá áge píchhe talásh kí muṣáhibon men se kisí ko na páyá. Apne makán se uṭh, muṣáhibon kí talásh ko niklá thá, ki álam kí pareshání aur ḡhalle kí girání kí k̄habar pahunchí; muṭtaribánah ghar kí taraf chalá, ki ṛakhírah jo rakhtá hai, us kí muḥáfaẓat men koshish kare. Jab ghar men pahunchá to us ne ḡhalle ká kuchh nishán na dekhá; usí bil kí ráh khate men jo gayá, to dekhá, ki itná ḡhallah jo ek rát bhar kí k̄hurish ho sake na thá; táb o táqat us kí játi rahí, aur muṭtarib hokar sir par saudá ko apne díwár par itná paṭká, ki phuṭ kar maḡhẓ khul gayá, isráf kí shámat se halák huá, aur k̄hák men mil gayá. Fáidah is ḥikáyat ká yih hai, ki cháshiye, k̄harch ádmí ká ámad ke barábar ho, aur jo punjí apne pás rakhtá hai, súd se us ká fáidah uṭháwe.

NAQL 12.

The Revealer of Secrets punished.

Naql hai, ki agle dinon men ek ḥákim thá, ki dunyá kí mastí ke sabab aqlmandon se suḥbat kam rakhtá thá, aur kamíne, past himmat, k̄hushámad aur cháplusí se uske yahán pesh hué the. Un men se ek kamínah rikábdár us ká muṭatamad huá thá. Ek

din hâkim shikâr ko gayâ ; jis waqt nazdik thâ ki ðere pahunche, rikâbdâr se kahâ, Main châhtâ hun ki tere sâth ghorâ daurâun, aur muddat se yihî ârsû hai ki mâlum karun ki mere mushkî ghorê kî daur achchhî hai, yâ us naqure kî, jis par tu sawâr hai. Rikâbdâr ne hasbul-hukm hâkim ke ghorâ phenkâ. Hâkim ne bhî apne tezrau ghorê kî bâg uthâi yahân talak, ki donon shikârgâh se daurke nikal gae. Bâdshâh ne rikâb dabâkar bâg lî, aur kahâ, Ai rikâbdâr, merî gharaz ghorê daurâne se yih thî, ki ek fikr merî khâtîr men guzrî thî, is bahâne se khalwat kî, tâki wuh râz tujh se kahun. Dekho, kisî se na kahnâ. Rikâbdâr ne, jaisâ âin badzâton kâ hai, bhed ke chhipâne men qasamen khâin. Hâkim ne farmâyâ, ki Main apne bhâi se fikrmand hun. Âsâr bad andeshî ke uskî peshânî se zâhir hai, aur mujhe yaqîn hai ki us ne mere qatl par kamar bândhî hai. Main châhtâ hun qabl is ke, ki us kî taraf se mujhe kuchh âseb pahunche, hastî us kî, ki bât kâ rorâ hai, nest karun, aur bâgh saltanat ko us ke khâristân se pâk. Châhiye ki tu hameshah us se chaukannâ rahe, aur merî nigâhbânî men ihtiyât kare. Rikâbdâr ne arz kî, Main kis lâiq hun, ki âp kâ mahramî râz ho sakun. Par jab Bâdshâh ne mujh par nawâzish farmâi, ummed hai, ki khidmat bâjâ laun aur râz chhipâun. Azbaski badzâtî uskî fînat men thî, yih bât suntehî khîyâl bewafâi kâ apne jî men lâiyâ, aur furqat kâ waqt pâkar hâkim ke bhâi ke pâs jâ, yih mâjrâ kahâ. Us ne mamnûn hokar, use khush kiyâ, aur kahâ, Ummedwâr rah, ki har waqt tu sarfarâz hogâ ;—aur nek tadbîron se apne taîn bhâi ke hâth se bachâne lagâ. Qazâran, us hâkim kî bahârî daulat-khizân par âi, aur shagufah ummed kâ nihâl zindagî se jhaḡ gayâ. Jab sarîr daulat bhâi kî shakoh saltanat se khâlî huâ, us ne pânw takht shâhî par, aur tâj shahr-yârî sir par dharâ. Pahlâ hukm jo us shâh kî zabân se niklâ, us rikâbdâr ke qatl kâ thâ. Bechâre ne arz kî, Main jo âp kî daulat-khwâhî kî thî, us kî jazâ yihî hai? Bâdshâh ne farmâyâ, Sab gunâhon se badtar ifshârâz hai, aur tujh se yih taqîr huî; hargâh tu ne bhed mere bhâi kâ, ki tu us kâ mahramîrâz thâ, pushîdah na kiyâ, mujhe tujh par kyâ iâtimâd hai. Gharaz, rikâbdâr ne bahuterî iztirâbiyân kîn, fâidah na huâ, aur us ne sazâ pâi. Hâsîl is dâstân kâ yih hai, ki izhâr râz kâ samrah nek nahî hai.

NAQL 13.

The discontented Travellers.

Naql hai, ki tīn shakhs agnā i rāh meṇ ekaṭhe hokar chale. Un meṇ jo baṛā thā, us ne donoṇ rafīq se kahā, ki Tum apne shahr se kyun nikle ? aur kyā sabab hai, ki ghar kā āram chhoṛkar safar kī miṇnat ikhtiyār kī ? Ek ne kahā, Jis shahr meṇ main rahtā thā, wahān, mere khweshoṇ dostoṇ ko garwat aur khushiyān baham pahunchīn. Main dekh na saktā thā ; ātish i rashk se jalne lagā, is liye, main ne apne dil se kahā, ki kitne ek din waṭan chhoṛūn, jo yih nādīdanī na dekhun. Dūsre ne kahā, Mujhe bhī, is dukh ne ghar se āwārah kiyā. Tab, us baṛe ne yih sunkar kahā, ki Tum donoṇ mere hamdard ho ; main ne bhī isī āfāt se safar ikhtiyār kiyā. Gharāz, bad nihādī har ek kī āshnāī aur rifāqat kā mūjib hūī. Dunyā ke tāmāshe dekhne lage. Ek dīn, rāh meṇ, toṛā ashrafīyoṇ kā paṛā pāyā. Tīnoṇ kahīn utre aur bole, ki Is ko taqīm kar leṇ, aur yahīn se phirkar apne, apne ghar chaleṇ, chand roz khushī se guṛān karen. Sab kī ragī ḥasad jumbish meṇ āī, aur har ek yihī chātā thā, ki main-hī lun, dusrā is meṇ sharīk na ho. Is khyāl meṇ tīnoṇ hairān hue ; nah yih himmat thī, ki zar kā khyāl chhoṛeṇ, aur rāh meṇ paṛā rahne deṇ ; na is par rāzī, ki āpas meṇ ḥisse kar leṇ. Gharāz, isī taraddud meṇ, ek rāt dīn tīnoṇ maidān meṇ bhukhe, piyāse paṛe the, aur khwāb aur khur apne upar talḥ karkar laṛte the. Dusrē roz wahān kā Bādshāh shikār ko niklā thā : ittifāqan, muqarribon ke ek guroh ko sāth lekar, barwaqt pahunchā, aur un tīnoṇ ko maidān meṇ baiṭhe hue dekha, aḥwāl puchhā. Unhoṇ ne mājrá bayān kiyā. Bādshāh ne farmāyā, ki Tum apnī, apnī ḥasad ko bayān karo ; dekhun, kaun kis marṭabe meṇ hai, us ke muwāfiq yih ashrafīyān tumhen ḥisṣah kar dūn. Ek ne kahā, Mujhe ḥasad is qadar hai, jo hargiz nahīn chāhtā hun ki kisī par iḥsān karun, tā wuh khush ho. Dusrē ne kahā, Ki tu nek mard hai, aur merī ḥasad kā ek pāsang tujh meṇ nahīn. Mujhe itnī ḥasad hai, jo dekh nahīn saktā hun ki koī kisī par iḥsān ḥare, yā apnā māl kisī ko baḥshhe. Tisre ne kahā, Ki tum donoṇ ḥasad se aṣlā bahrah nahīn rakhte ho ; tumhārā ġirf dāwī bemānī thā ; main aīsā hun, ki hargiz rawādār

nahín jo mujh se koí bhaláí kare. Bádsahá ne angusht i ẖairat ko kátá, aur un kí guftago se mutájjib hokar kahá, ki Tumhárí báton se gábit huá, ki in ashrafíyon men se tumhen na diyá cháhe, balki har ek ko, muwáfíq gunáh ke, sazá dení zarúr hai. Jo shaḡḡe kisé par iḡsán ká rawádár na ho, sazá us ki yih hai, ki is daulat se maḡrum rahe, aur koí us se bhaláí na kare. Aur jo iḡsán aur ká aur par dekh na sake, bihtar hai, ki use sangsár kíjiye. Aur jo apná ḡásidáp hai, us kí sazá yih hai, ki pandat-ḡháne men qaid rahe jabtak ki mare. Tab farmáyá, ki Is pahle ko nangá kar, bhukhá piyásá jangal men chhoḡ deḡ; log ḡukm bajá láe. Aur dusre ká sir teghi bedareḡh se judá kiyá, aur tan ke ranj se riháí baḡḡshí. Tíse ke badan men qitrán malwákar garm ret ke andar dilwá diyá, yahán tak ki wuh hazáron ján-kandaní se halák huá. ḡharaz, ḡasad kí shámat se tínon ḡalíl hue. ḡáḡil is qisse ká yih hai, tá málum ho, ki ḡasad kí niháyat yáḡán talak hai, ki báḡe ḡasad se apní bhaláí nahín dekh sakte hain; yahín se samjhiye, ki auron kí bhaláí kab dekh sakenge?

NAQL 14.

The envious Man and the Ascetic.

Naql hai, ki Baghdád men kisé ḡásid ke hamsáe ek mard i ḡḡudá-parast rahtá thá. Log use buzurg jánte the, aur us kí muláqát se bahramand hote the. Us mard ḡásid ká dil paḡosí kí buzurgí se jaltá thá. Aur wuh hameshah, aql ko ek kináre rakhkar, us ke satáne men koshish kartá thá, aur bahut makar sochtá; par kuchh fáidáh na hotá thá. Akḡhir us muámale se tang áyá. Ek ḡḡulám mol lekar, us par mihrbáníyán bahutsí karne lagá, aur inám dene; aur parwárish aur ḡḡátirdári men us kí maqdúr bhar saí kartá. Akḡsar ḡḡilwat men kahtá, ki Tujhe ek mushkil kám ke liye páltá hun, ummedwár hun ki mere dil kí árzu ko bar láwe, aur merí ḡḡátir kí fíkr ko dur kare. Jab ek muddat guzrí, aur ḡḡulám ko adáe ḡaq aur wafádári men mustaqil páyá, tab bhed kholá, aur farmáyá, ḡḡhabardár rah, ki merá is hamsáe ke háth se, dam nák men áyá hai, aur main ne jitná cháhá, aur ḡíle uḡháe, ki us par koí áfat paḡe na ho saká, merí zindagí

talkh guṛatí hai. Tujhe is wáste main ne pálá hai, ki áj tu mujhe hamsáe ke koṭhe par lejákar márdále, aur wahín chhoṛkar chalá áwe; jab log fajar ke waqt wahín mujhe muá dekhenge, beshak, us ko ḵhun kí tuḥmat se pakṛenge; jáh aur mál us ká, ghárat hogá, aur ábrú ḥurmat bhí játí rahegí. Ghulám ne kahá, Ḥazrat, is ḵhiyál se darguṛe, aur is kám kí tadbír aur ṭarah se ṭahráiye aur gharaz áp kí záhíd ká qatl hai, main use márdáluṇ, aur us kí ṭarah se áp kí ḵhátir jamá karuṇ. Us ne kahá, Yih ḵhiyál dur daráz hai, sháyad tu us par qábú na páwe, aur jald us ká qatl na ho sake; mujh men ab itní táqat nahín rahí hai; uṭh, aur is kám ko bajálá, aur wáde ko wafá karke mujhe ḵhush kar; aur yih ḵhaṭ ázádí, aur ek badrah zar ká, jo terí zindagí bhar ke kifáyat kare, tujhe detá huṇ; le, tá is shahr se nikal jáe, aur jabtak jiye kisí ká muḥtáj na howe. Ghulám ne kahá, Ḥazrat, koí dáná yih ḵhiyál jo ápne kiyá hai, na karegá. Dushman kí sazá apne jite jí maqṣúd hai, jab áp ján se játe rahe, to us ke márne men kyá laṛṛat milegí? Ghulám harchand is-ṭarah kí báten darmiyán láyá, par kuchh fáidah na huá. Bewaquf ghulám ne, jab ḵhushnúdí apne sáhib kí isí men dekhí, use paṛosí ke ghar ke koṭhe par lejákar sir kát dálá. Aur ḵhaṭ ázádí aur badrah zar ká lekar, Isfahán kí ṭarah ruḵh kiyá. Šubah ko loguṇ ne badníyat ḵhwáje ko, ek mard ke koṭhe par, kushtah dekhá, aur use pakarkar qaid kiyá. Azbaski nek ṛátí us kí Baghdád ke chhoṭe baruṇ par ṛábir thí, is sabab ḵhun us par sábit na hotá thá; aur usí ṭarah qaid men thá, yahán talak, kí Baghdád ke ek bare saudágar ká guṛar Isfahán men huá. Ghulám ne us ko pahcháná, aur muláqát karke apne sáhib aur hamsáe ká aḥwál puchhá. Saudágar ne májrá bayán kiyá, aur ḵhwáje ká mára jáná, aur us nek ṛát hamsáe ká qaid honá sharhawár kah sunáyá. Ghulám ne káhá, Ajab zulm us mardí begunáh par huá, aur yih burá kám, us ke ḥasbul-ḥukm mujh se sarzad huá hai, aur wuh nek mard is bát se aṣlá ḵhabar nahín rakhtá. Gharaz, jo kuchh májrá guṛá thá, ghulám ne sab sharhawár us se bayán kiyá, aur saudágar ne jo kuchh suná, us par ek guroh ko gawáh karke, Baghdád ke ḥákim Ke pás láyá, aur us Ḵhudáparast darwesh ko qaid se chhuráyá.

NAQL 15.

The King and his Hawk.

Naql hai, ki agle zamáne meñ, koí Bádsháh ek báz ko bahut piyár kartá thá, aur wuh hameshah Bádsháh ke háth par baiṭhā rahtá thá. Ek roz báz ko háth par baiṭhākar shikár ko gayá ; ittifāqan, ek hiran sámhne nazar áyá. Bádsháh ne kamál shauq se us ke píchhe ghorá ḍálá aur us ko pakrá. Mulázimi dargáh, agarchih píchhe lage chale áte the, par koí Bádsháh talak na pahunchá thá. Is meñ Bádsháh piyásá hokar har taraf pání ki talásh meñ ghorá daurátá thá. Akhir ek dáman i koh meñ pahunchkar dekhá, ki pahār par se pání ṭapaktá hai. Tarkash meñ se piyálah nikál niche rakhá, ki qatre jo ṭapakte haiñ, us meñ jamā hon, aur piyálah bhar jáwe. Jab piyálah bhar chuká, cháhá ki píe, báz ne wunhín par mārā, tamám pání gir gayá. Bádsháh ne is ḥarkat se khafá hokar phir piyále ko usí patthar ke niche rakhá ; der ke bád, jab bhar chuká, cháhá ki munh ko lagáwe. Báz ne phir wahí ḥarkat kí, aur us pání ko bhí girá diyá ; Bádsháh ne kamál tishnagí ke sabab be taammul báz ko zamín par paṭak diyá, aur wuh mar gayá. Is meñ rikábdár ápahunchá, báz ko muá aur Bádsháh ko piyásá páyá. Filfaur chhágál shikár band se khol, piyále ko khub dhodhākar, cháhá ki Bádsháh ko pání piláwe. Us ne farmáyá, ki mujhe is khálish pání se, jo pahār se jhartá hai, kamál raghbat huí hai. Tu pahār par chañh, aur is chashme se pání ká piyálah bharkar le á, kyunki, phir yih táb nahiñ hai, ki jab talak piyále meñ qatrah, qatrah jamā ho, main intizár karuñ. Rikábdár, jab chashme ke kináre pahunchá, dekhtá kyá hai, ki ek azhdhá muá huá us ke kináre paṭá hai, aur zahar bhará lēb us ká, pání meñ milkar, qatrah qatrah pahār par se ṭapaktá hai. Wuh ghabrákar utrá, aur yih aḥwál arz kar, ek piyálah thande pání ká chhágál se bharkar Bádsháh ko diyá, wuh piyálah munh se lagákar rone lagá, aur rikábdár ko báz ke májre se ágáh karke, apní jaldí aur izṭirábí par bahutsí nafriñ kí, aur jab talak jiyá, yih dágh i ḥairat us ke dil se na gayá. Fáidah is qisse ká yih hai, ki aqlmand apne kám ko, baghair khub taammul kíe, shurú nahiñ karte haiñ.

NAQL 16.

How to guard against Anger.

Naql hai, ki Yaman meṇ ek ḥákím thá, ráe durust aur kirdár nek se mauṣúf. Ek din shikár ko gayá thá, bahuterí ḍauṛ dhúp kí, koí shikár háth na lagá. Bádsháh us bát se ghamgín hokar ḥairat zadon kí ṭaraḥ idhar, udhar, dekhtá thá. Ittifáqan, ek gharib, bekas lakarḥáre ne, hiran ke chamṛe kí ṭopí aur angarkhá pahankar, us jangal meṇ lakṛiyán bahutsí jamá kí thin, aur us miṇnat se mándah ho, kisé patthar se kamar teke hue, dam le rahá thá. Bádsháh kí naṣar dur se us par paṛí; azbaski niháyat shauq shikár ká rakhtá thá, us ko hiran jánkar bedhaṛak tíri dil doz us par mára, aur jab us ke pás gayá, dekhá ki ek becháraḥ, zakḥmí sínah, majruḥ i dil pur, ḡhun paṛá hai. Niháyat maghmúm huá, aur apní be taammulí par apne taín malámat karne lagá, aur, us se bahutsí uṣar ḡhwáḥí karke, use marḡam bahá meṇ hazár dínár die; aur wahán se shahr kí ṭaraḥ mutwajjih huá, aur apne dil meṇ aḥad kiyá, ki bád is ke, jo kám karuṇ be-taammul na karuṇ. Us shahr ke aṭráf meṇ, ek sálik, apní nafs kushí ke wáṣte, tark dunyá karke, goshe meṇ baiṭhá thá, aur aqlimaáḍ se bahrahwar hoke, raṣáe iláḥí kí just-jú meṇ auqát basar kartá thá. Bádsháh ke dil meṇ yih bát áí, ki uske pás jáiye, aur us se kuchh naṣíḥat ṭalab kíjiye. Akḡhir, is iráde par, us kí íbádat gáḥ meṇ gayá, aur jis ṭaraḥ ká saluk sardáron ko darweshon se lázim hai, bajá lákar darḡhwást kí, ki Main cháhtá huṇ, ki koí dur i yaktá, kán i dánish se mujhe baḡhshe, táki wuh wasílah taraqqí ká dunyá meṇ, aur mujarrib dawá, wáṣte árám dil ke, ho. Us ṣáf dil, ṣufí mizáj faqír ne aṛṣ kí, ki, Ai Jahánpanáh, wuh ḡhaṣlat, jo Bádsháhon ke ḡaq meṇ sarmáyah záḥir aur báṭin kí daulat ká hai, so ḡhuṣse ko márná, aur ḡhafgí ke waqt tahammul karná hai. Bádsháh ne kahá, Ai darwesh, tu ne sach kahá; par ḡhafgí ke waqt íkhtiyár kí bág ko thámbná bahut mushkil hai; aur koí daulat-ḡhwáh bhí mere yahán aisá nabín hai, ki waise waqt meṇ ḡaq bát aṛṣ kare; ḡhaṣab kí bág thámbne kí koí tadbír batáíye. Darwesh ne kahá, Baṛe ádmíyon ko lázim hai, ki apne naukaron meṇ se us naukar ko, jo sabhon se dánish, aur diyánat dári, aur

rástí meṇ muntáz ho, maḥramiráz apná kare ; aur yih ijázat de, ki ḡhuṣṣe ke waqt jis taraḥ se ho sake, bure kámon se ágáḥ karke báz rakhe. Lekin jab talak ki aisá shaḡḥ háth lage, iláj us ká yih hai, ki main tín purze áp ko likh detá huṇ, cháhiye ki un tinoṇ purzoṇ ko, apne muqarrib naukaron meṇ se ek ke ḥawále kíjiye, aur kah díjiye, ki hameshah in purzoṇ ko apne pás rakhe, aur áp ke aḥwál ko dekhtá rahe ; jab jáne ki ḡhaḡab aur ḡhaḡgí ká waqt ápahunchá, yá kisi kám meṇ tu ḡhuṣṣe huá hai, in meṇ se ek ko tere háth meṇ de. Ummed hai, ki jo tu dil hushiyár aur baḡht bedár rakhtá hai, is ḡhaḡ ká paḥná tujhe ḡhaḡab se báz rakhegá ; aur agar dekhe ki, pahlá ḡhaḡ muḡid na huá, wunḡín dusrá dewe : agar nafs basabab is ke, ki us kí sarshit meṇ sarkashí hai, dusré purze se bhí kamá-haqqah hushiyár na ho, tísrá purzah áp ke háth meṇ de. Ḳhudá kí dargáh se yih ummed rakhtá huṇ, ki is martabe ḡhaḡgí kí táríkí nur i ḡilm se badal ho. Bádsháh is bát se ḡhush hua, aur darwesh ne we tinoṇ purze, muqarrib naukaron meṇ se, ek ke ḥawále kie. Pahle ká mazmun yih thá, ki Quḡrat ke waqt, iḡhtiyár kí bág bad andesh nafs ke háth na de, ki tujhe Ḳhudá kí naḡari ináyat se girákar halák karegá. Dusré purze ká ḡáṣil yih thá, ki ḡhuṣṣe ke waqt zer-daston par miḡrbání kar, to zabardast tujh par miḡrbán rahe. Tísre káḡḡaz ká maḡlab yih tha, ki Aḡl ká ḡukm mán, aur inṣáf se munḡ na pher. Bádsháh, Ḳhudá ka shukr bajá lakar darwesh ke yahán se apne maḡal meṇ dáḡhil hua, aur wazír hameshah, kyá ḡhilwat, kyá bári áḡm meṇ, jo waqt ḡhaḡgí aur ḡhuṣṣe hone ká hotá, bar waqt ye tinoṇ ruḡḡe us ko dikhlátá, isiye, us ko log zúrruḡá kahte the.

NAQL 17.

The two Friends.

Naql hai, ki do sharík the. Ek, dánái ke sabab, tez hosh kahlátá tha ; dusrá, sádah lauḡí se, ḡhurram dil mashḡúr thá. Donoṇ ne saudágari ke iráde safar iḡhtiyár kiyá. Ittifáqan, aḡnáí ráh meṇ ek himiyání ashrafiyoṇ kí páí. Tez hosh ne kahá, Ai bhái, dunyá meṇ aisá bhí bahut hotá hai, ki be miḡnat manḡát ho. Ab isí par qinaát karní, aur chain se rahná apne ghar ke kone meṇ, bihtar naḡar átá hai. Tab donoṇ phire, aur

shahr ke qarīb pahunchkar kisí jagah utre. K̄hurram-dil ne kahá, Ai bháí, is zar ká hissah kar, táki har ek apne hissae ko, mawáfiq hauṣile ke, k̄harch kare. Tez-hosh ne kahá, Bántná ṣalah nahín ; cháhiye ki is men se thoṛá nikálkar shirkat men k̄harch karen. Báqí ko, bahut ihtiyát se, ek jagah rakh chhoren, aur hameshah á ákar, jitná darkár ho, le jáyá karen, táki áfat se bachen. K̄hurram-dil uskí báton par bhul gayá ; thoṛásá us men se lekar, báqí ko ek daraḡht ke tale gár, chain se apne apne ghar gáe. Jab rát hui, Tez-hosh akelá us daraḡht tale gayá, aur ashrafiyon ko zamín se nikál apne ghar le gayá. K̄hurram-dil usí naqd par, ki shirkat men le gayá thá, auqát basar kartá thá. Jab us men se kuchh na rahá, Tez-hosh se kahá, Ki chalo, ashrafiyon kí, jo zamín men gáří hai, k̄habar len, aur phir thoṛí un men se le áwen. Kahá, Achchhá. Tab donoṅ ne daraḡht tale jákar bahuterí talásh kí, kuchh na páyá. Tez-hosh us ká dast ba girebán huá ki we ashrafiyán tu le gayá hai, kyunki aur koí wáqif na thá. Ulṭe chor, kotwál ko dāṇde. Us becháre ne bahut sí qasamín kháin, aur iztirábiyán kīn ; mufid na huá. Ak̄hir, K̄hurram-dil ko hákim ke yahán le jákar aḡwál bayán kiyá. Hákim ne Tez-hosh se gawáh ṭalab kie, ki agar gawáh házir na kar sake, to mudáí alaihi ko qasam khiláungá. Tez-hosh ne kahá, Jahán ashrafiyán gáří thin, wahán koí ádmí házir na thá jo gawáhi de. Par, jo main apní rástí, aur us kí darogh goí par k̄hub iṭimád rakhtá hun, is liye yih yáqín jántá hun, ki agar ap kisí shakhs ko ṭáin karen, ki us daraḡht ke tale jáwe, aur main K̄hudá kí dargáh men iltijá o zárí karun, aghlab hai ki K̄hudá merí zárí se mihrbán ho, aur wuh daraḡht, ki jis ke niche ashrafiyán gáří thin, bole ki kis ne k̄hiyánat kí hai. Ak̄hir, bahut guṭṭágu ke bád yih bát ṭahari, ki fajar ṭarkehí daraḡht tale jákar K̄hudá kí qudrat ká tamáshah dekhc. K̄hurram-dil ko hákim ne pandit k̄háne men bhej diyá. Tez-hosh ne apne ghar men ákar, is ráz ko báp se apne záhír kiyá, aur kahá, Main ne, áphí ke luṭf ke bharose, daraḡht kí gawáhi ká k̄hiyál kiyá hai ; agar nawázish farmáwen, jitní ashrafiyán baham pahunchí hai, aur utní us se jarí-mánah lekar farághat se din kátenge. Báp ne kahá, Is kám men jo tadbír kijiye, wuh kyá hai. Laṛke ne kahá, Wuh daraḡht andar se aisá khoḡhlá hai, ki agar do ádmí us men chhipen, koí

dariyáft na kare. Aj kí rát jákar us ke andar rahiye, kal subah main hákim ke ádmíyon ke sáth daraḡht tale jákar, iltijá o zári karungá aur gawáhi mángungá; jaisá munásib ho, wáhan se pukáriye, aur yih ḡhabar díjiye, ki we ashrafiyán Ḳhurram-dil le gayá hai. Us ke báp ne kahá, Ai laḡke, ḡile o fareb ke ḡhiyál se darguḡar. Bilfarḡ, agar bande ko fareb degá, Ḳhudá ko na de sakegá; ki wuh tere sab ráz i dil ko jántá haí; aur mu ba mu, rag o reshe se wáqif hai. Is par bhí main jántá hun, ki makhár o ḡilahgar ká aḡwál chhipá nahín rahtá hai, aur chhoṡe bare ke nazdík ruswá hotá hai. Beṡe ne kahá, Yih bát mauquf kíjiye, aur daráz ḡhiyálát ko chhoṡiye, ki us kám men ziyán kam, aur naḡ bahut hai. Becháre buṡhe báp ko laḡke kí maḡabbat aur zar kí ḡhwáhish ne aḡl kí ráh se bahká diyá. Andherí rát ko daraḡht ke andar rahá. Fajar ke waqt kárpardáz log daraḡht tale ánkar jamá hue, aur Tez-hosh iltijá o zári karne lagá. Ek dam ke béd daraḡht se áwáz áí, ki Ashrafiyán Ḳhurram-dil le gayá hai. Dána hákim ba zor i aḡl samjhá, ki kuchh ḡilah kiyá hai, aur is daraḡht ke andar kisí ádmí ko chhipáyá hai; kuchh tadbír is kí kiyá cháhiye. Farmáyá, ki sháyad yahán kuchh ṡilsam kiyá hogá; is kí dafṡe ke wáṡṡe ek chíz main jántá hun. Tab us dáraḡht ke ás pás lakṡiyán jamá karwakár phunḡwá dín. Wuh nákardahkár buṡhá ek dam aḡbr karke chilláyá aur amán cháhi. Tab logon ne us ádhah jale buṡhe ko, daraḡht ke andar se nikálá; aur us ne ḡaḡíqat i ḡál bayán karke dunyá se kúch kiyá. Makkár Tez-hosh, chhoṡe baḡon men ruswá hokar, apne báp kí láš ko kándhe par dhar, shahr kí ṡaraf chalá, aur Ḳhurram-dil sach kí badaulat ḡhaláḡ huá.

NAQL 18.

The King and the Ascetic.

Naql hai, ki ek Ḳhudá-parast, aḡlmand Bádsháh kisí goshah nashín záhid kí ziyárat ko gayá aur iltimás kí, ki Mujhe kuchh naṡihat kíjiye. Záhid ne kahá, Ai Bádsháh, Ḳhudái men álam do haín; ek fání, ki álam i aṡrat kahlátá hai; dusrá, báḡí, jis ko álam i maní kahte haín. Alí himmat ko cháhe, ki dunyá i fání men mustaghriḡ na ho, aur ḡhubiyon par álam i maní kí, jo aḡl ke nazdík pasandidah haín, naḡar kare. Bádsháh ne farmáyá, ki

qalam i maní ke haşúl ká taríqah kyá hai ? Záhíd ne kahá, Shahwat aur ghażab ko iţtidál par rakhe ; aur ássáish ko ek qalam chhořkar, din rát ájizon kí dastgírí, aur mağlumon kí faryád rasí meñ mashghúl ho. Jo Bádsáh cháhe, ki razáe iláhí háşil kare, use qalam maní kí Bádsáhát milegí, chahiye ki serdaston kí rafáhiyat, aur ġalimon kí tambíh meñ saí kare ; kyunki Kħudá ne Bádsáhon ko, raíyat aur mulk kí nigáhbání ke wáste, paidá kiyá hai. Pas, rát din, apná ħisáb yihí kiyá kare, ki Aj main ne kyá, kyá kám kie ; aur tamám károbár par naẓar rakhe, aisá na ho ki ek adnı kám iķhtiyár karke, bare kámon se báz rahe. Ai Jahánpanáh, akşar log, is đar se ki mabádá sach kahne se hamáři rozí meñ khalal hó, yá, iţtibár meñ baţţá lage, muláħağah karte haiñ. Dána Bádsáh wuh hai, jo apní ħifázat, aur auron kí nigáhbání is tarah kare, ki ħaq guğáron ko iţtiráz kí jagah na rahe. Agar bashriyat se kuchh chuk ho jāe, to ħaq ke sunne se barham na ho, aur ħokne-wále ko na jħirke.

Bádsáh us záhíd kí naşíħat se maħşúz huá. Logon kí kħushámad se parhez karne lagá. Hameshah uskí súħbat meñ jákar naşíħat kí báten suntá. Ek din usí záhíd ke pás baiţhá thá, achá-nak, ek guroh dád kħwáhon ká áķar faryád karne lagá. Bádsáh ke ħukm se, záhíd ne un ko bulákar aħwál puchhá, aur dánáon ke nazđík, jo jis ke ħál ke munásib thá, Bádsáh se kahá. Bádsáh ko záhíd kí muqámalah rasí, aur muqaddamah fahmí kħush áí, aur us se iltimás kí, kí kabhí kabhí muqaddamah áp ke ħuzúr pahunchá kare. Záhíd ne nek niyatí se qabul kiyá, ájizon ke kám meñ saí karne lagá, aur kamál tawajjűh se unkí nálísh sunne. Naubat yahán talak pahunchí, ki akşar károbár us mulk ke záhíd kí tadbír se saránjam hote the, aur roz ba roz mulkí aur málí károbár meñ wuh mashghul rahtá. Raftah, raftah, jáh aur jalál ká kħiyál, aur daulat kí árzú záhíd ko huí ; aur aql kí iţāāt meñ quşúr áne lagá. Gharaz, kaunsá shaķħə hai, jise is jádugar dunyá ne gumráh na kiyá ? aur kisne uske háth se jam bádah fareb ká na piyá. Bádsáh ne jab záhíd kí tadbíreñ şalah mulkí ke mawáfıq dekhín, ek bárgı usko iķhtiyár kullí diyá. Age, darwesh ko ek roţı kí fıkr rahtı thı, ab andeshah ek jahán ká darpesh huá ; aur, qıbl is ke, ek kamlı ká sámán kartá thá, ab ek saľţanat ká saránjam karná pará. Kısı din ek darwesh, jo hameshah se záhíd ká

rafiq aur maḥrami rās thá, muláqát ko áyá ; to aurhí rang dekhá aur hairán huá. Chupke záhíd se puchhá, kí Yih kyá tariqah tu ne iḡhtiyár kiyá hai ? Záhíd ne harchand cháhá, kí kuchh ṡr kare, ban na áyá. Faqír ne kahá, Jáh kí maḥabbat, aur mál kí ziyádah ṡalabí se terí aql mári gai hai ; kí tu shahwat aur ghaṡab meṡ giraftár huá. Ye aṡwár chhoṡ, aur dáman i tajarrud ko dunyá kí aláish se pák kar, logon kí ámad o shud ká darwázah band kar, akeleḡ goshe qináat ko pasand kar. Záhíd ne kahá, Ai yár ázíz, logon kí ámad o raft, aur guṡtago se mujh meṡ kuchh taghaiyúr nahín áyá hai ; main dil se usí kám par mutawajjih hun, kí tu jántá hai ? Darwesh ne kahá, Tere dídah dánish band ho gae ; afsos ! kí tujhe koí tadbír apní nahín sujhtí hai, aur jab sujheḡi kuchh fáidah na hogá ; terí ḡálat mujhe, us andhe kí mánind naṡar áti hai, jis ne koṡe aur sámp ke bích faraṡ na kiyá, áḡhir ḡalák huá. Záhíd ne jab yih bát suní, goshe nashíní kí kaifiyat ko yád karne lagá, aur áṡkhon se áṡsu bahá-ne. Us ko yaqín huá, kí us dost kí bát kamál mihrbání se hai. Fajar hoteḡi logon ne záhíd ke darwáze par hujúm kiyá, aur wuh kámon ke inṡirám meṡ mashḡul huá, shab kí pashemání bhul gayá. Alqiṡṡah, záhíd kí yih naubat pahunchí, kí dunyá kí mastí se ráh rást chhoṡí, aur hawá aur hawas kí pairáwí karke ḡhud pasandí meṡ auqát káṡne lagá. Ek din kísi begunáh ke qatl ká ḡukm kiyá, aur bád uske pashemán hokar taláfi ke darpai huá. Us begunáh ke ḡhwesh aur aqrabá Bádsháh ke ḡuṡur áṡkar záhíd ke ḡulm se dád ḡhwáh hue ; is muṡaddame kí tajwíz auron ko supard hue. Un diyánatdaron ne taḡqíq karke kahá, kí Záhíd ne ná ḡaq ḡhun kiyá hai, us ko bhí qatl kíjiye. Záhíd ne harchand maḡhlaṡí cháhí, aur logon ko rishwat dene kí, par mufíd na huí.

NAQL 19.

The Judge and his Monkey.

Naql hai, kí Kashmír ke mulk meṡ baṡá ek ḡákim thá. Wuh ek bandar ko bahut ázíz rakhtá thá, aur Bádsháhí nawázishon se use nawázá thá. Hameshah bandar maḡabbat se ḡhidmat meṡ ḡázir rahta ; aur rát ke waqt, ek ábdár kaṡár háth meṡ lekar, ḡákim ke sirháne khaṡá rahtá, fajar talak lazimah nigahbání ká bajá látá ;

aur yih k̄hidmat apne shauq se kiyá kartá. Ittifāqan, ek dāná ehor dur se Kashmír meṇ áyá, ek rāt chorí ke wáste nikalkar maḥalle mahalle, galí galí, phirtá thá. Ek nádán chor, jo us shahr meṇ thá, wuh bhí usí k̄hiyál meṇ niklá thá, hamjinsí ke sabab donoṇ mile. Musáfir chor ne puchh́á, Ai yár, hamen kis maḥalle meṇ jáná munáṣib hai, aur kis ke ghar meṇ sendh dená bihtar? Bewaquf chor ne jawáb diyá, Ki yahán ke ráis ke ṭawíle meṇ ek moṭá, tázah, tez rau gadhá hai, ki wuh usko bahut ázíz rakhtá hai, aur zanjír se muḥkam bándh-kar, do ghulámoṇ ke sipurd kiyá hai; ṣalāḥ yih hai, ki pahle wahán chalen aur us gadhe ko churáwen, tab shahr ke chauráhe meṇ, jo ek shíshagar kí dukán hai, wahán sendh den, aur k̄hush rang, ṣáf shíshe nikál, us gadhe par ládkar ghar ko jáwen. Dáná chor is kí bátoṇ kí ṭarz se hairán huá, aur cháhtá thá ki uská aḥwál dariyaft kare. Ekáek, kotwál un ke sámhne á pahunchá. Dáná chor, aql kí madad se, ek díwár kí oṭ meṇ chhipá; nádán pakrá gayá. Kotwál ne puchh́á, Kahán játá hai, aur tu kaun hai? Jawáb diyá, Ki maig chor hun, aur cháhtá hun ki shahr ke ráis ká gadhá churáun, aur shíshagar kí dukán toṛ, shíshe ládkar ghar ko le jáun. Kotwál ne haṅskar kahá, Chor us ko kahiye, ki ek gadhe ke liye, jo mazbuṭ bandh́á rahtá hai, aur kitne nigahbán us par muqarrar hain, aur un shíshoṇ ke wáste jo ṭake ko das das bikte hain, ap ko halákat ke girdáb meṇ dālí. Aisá k̄haṭarnák kám, agar ráe ke k̄hazáne churáne ke liye kartá, to ek bát thí. Yih kahkar háth bándh pandit k̄háne meṇ bhejá.

Dáná chor ko aḥmaq chor kí bátoṇ se naṣíḥat hui, aur kotwál kí bátoṇ se tajribah hásilkar apne dil meṇ kahá, ki Yih chor mere ḥaq meṇ nádán dost thá, aur kotwál dáná dushman. Us dost ne bewaqufí se mujhe halák kiyá thá, agar yih dáná dushman na hotá, to kám merá háth se já chuká thá, aur ján merí is k̄hiyál meṇ tamám hui thí. Ab jis ṭaraḥ kotwál ne kahá, ráe ke k̄hazáne kí ṭaraf ruḥ karná bihtar naṣar átá hai. Tab áhistah áhistah ráe ke maḥal ke niche ákar sendh dene lagá. Ak̄hir shab talak rupaiyoṇ kí árzu meṇ, pattharoṇ ko apne hathiyároṇ se tarásh́tá thá. Thoṫí sí rāt rah gai thí, ki sirá sendh ká ráe kí k̄hwábgháh ke pás niklá; dekhá, ki wuh taḥt zarrín par sotá hai, aur dunyá ke asbáb besh qímat, aur jawáhir waghairah aur aur chízeṇ us

ke ás pás paří haiñ ; khatáyí parde har taraf lage haiñ ; káfúrí battiyán raushan haiñ, nur saltanat har taraf se chamaktá hai. Jab khub ghaur kí, to dekhá, ki ek bandar, kaţár hath meñ liye, Bádsáh ke sirháne khará hai, aur pásbání kí naţar se dahine báen dektá hai. Chor hairán huá, ki kahán bandar aur kahán pásbání ! is becháre kí sakat kahán ! aur shamsher ábdár kahán ! Is soch meñ thá, ki ekbárgí kitní chyuntíyán chhat se Bádsáh ke síne par gireñ. Bádsáh ne un ke rengne se áin khwáb meñ chhátí par háth mára. Bandar ne jhukkar dekhá, ki chyuntíyán ráe ke síne par phirti haiñ ; ghuşse hokar kahá, Mujh aise pásbán ke hote, adní chyuntí ko kyá maqdur hai, jo be adabí kare aur páñon mere KHUDÁWAND niámat kí chhátí par dhare ! Tab máre ghuşse ke, kaţár nikálá, ki ráe kí chhátí par máre, aur chyuntíyon ko halák kare. Chor pukára, Ai námard, be bák, apne háth ko thám ; kyá álam ko talaf karegá ? Yih kahkar lapká, aur bandar ká háth kaţár samet mazbuţ pakar liyá.

Ráe is shor se chaupk pará, aur chhor se puchhá, Tu kaun hai ? Us ne jawáb diyá, ki Main terá dushman dáná hun. Chori ko yahán áyá thá, agar ek dam terí hifázat meñ der kartá, to yih bewaquf jánwar, jo terá dost i nádán hai, terí khwábgáh ko lahu se bhar detá. Ráe is ahwál par muttala ho sijdah shukr ká bajá láyá, aur bolá, Sach hai, jab KHUDÁ kí ináyat kisi kí hifázat kare, chor pásbán ho jáwe, aur dushman mihrbán. Tab chor ko nawázá aur apná muqarrab kiyá, bandar ke gale meñ zanjír dálwákar istábil meñ bhejá. Gharaz, chor, jis ne daulat kí umed par kamar bándhkar khazáne kí díwár toří thí, qabái dánish pahiná huá thá, táj daulat us ke sir par rakhá gayá ; aur bandar, jo áp ko pásbán aur maħram i ráz samjhá thá, páiyah iatibár se girá, izzat ká khilát us ke badan se utára gayá.

Is qişse ká khulásah yih hai, ki insán ko cháhiye ki dosti áqlmand se kare, aur nádán dost kí suħbat se koson bháge.

NAQL 20.

The Merchant and his two Sons discoursing on Fate.

Naql hai, ki ek saudágar thá, us ne sardí gármí zamáne kí dekhí thí, aur talkhí shiríní us kí chikhí thí. Us ke tén beţe the. Jawání ke mastí ke máre apne peshe ko chhorkar báp ke

mál par háth dálte, aur bekári o ná hamwári men auqát ganwáte. Padari mihrbán shafáqat o mihrbání ke rú se un ko naqíbat karne lagá, ki Laṛko, agar is mál kí qadr, jis ke jamá karne men tumhen kuchh aṛiyab nahín pahunchí hai, nahín jante ho, to aql ke nazdik tum mázúr ho ; lekin jániyo, ki daulat punjí nekon kí, aur wasílah kḥushiyon ká ho saktí hai. Dunyádár tén chíz ke kḥwáhán hain ; kḥush guṛání, jáh kí taraqqí, Kḥudá kí razá : aur in darjon men nahín pahunchte hain magar chár chizon ke wasíle se ; nek peshah iḳhtiyár karná ; aur jo kuchh baham pahunchhe, us ko ḥifázat se rakhná, aur muwáfíq aql ke kḥarch karná ; aur ḥattal maqdúr bad chizon se parhez karná. Pas, sustí chhoṛo, aur kasb kí kḥwáhish karo ; aur itní muddat se hamáre jo aṭwár dekhte ho un ko ámal men láo.

Baṛe beṛe ne kahá, Bááb ján, áp to mujhe kasb ke liye farmáte hain, par yih tawakkul ke kḥiláf hai. Main yaqín jántá hun ki jo rozí mere liye muqarrar ho chukí hai, harchand us kí talásh men koshish na karun, tab bhí mujhe pahunchegí ; aur jo merí rozí nahín, us kí talásh men kitnehi saí karen kuchh fáidáh na karegí. Pas, jo chíz qismat men hai, turt milegí, aur jo nahín, so hargiz muyassar na hogí. Pas, jo chíz milne kí nahín, uske wáste befaídah miḥnat na kiyá cháhiye, aur behúdah ranj uske wáste kyun ? Main ne kisí buzurg se suná hai, ki jo merí rozí thí, us se main harchand bhágá, par mujh se liptí ; aur jo chíz merí naqíb kí na thí, jis qadr ki us kí koshih kí, wuh mujh se pare bhágí ; pas, kḥwáh saí karun, yá na karun, azal se jo merí qismat ká likhá hai na miṭegá.

Báp ne farmáyá jo kuchh tum ne bayán kiyá, so ṭhík hai, par yih álim asbáb hai, is ke akṣar károbár us par mauquf hain. Cháhiye ki asbáb ke wáste koshish kare, aur tawakkul par iṭimád na rakhe. Manfát kasb kí, goshah nashíní ke naṣ se, kahín ziyádah hai ! kyunki ahli kasb se aur ko bhí fáidáh pahunchtá hai, aur ghoshah náshíní se usí ko. Jo shaḳḥé cháhe ki dusre ko naṣ pahuncháwe, haif hai ki wuh káhilí kare.

Dusre laṛke ne kahá, Bááb, jo ṭaríqah kasb ká iḳhtiyár karun, aur Kḥudá apní ináyat ke kḥazáne se mál o matá mujhe baḳhshe, to kḥarch aur ḥifázat kis ṭaur par karun ? Bayán kijiye, ki apní guṛán ká dastur alámál karun.

Báp ne kahá, Mál jamá karná sahal hai, par hifázat us kí, aur us se fāidah uṭháná mushkil. Jab mál kisi ke háth lage, do kám kare, ek yih, ki us kí khabardári is tarah se kare ki záyá hone se bache, choron, baṭpáron, ganṭh kaṭṭon ke háth us par na pahunchen, ki rupaye ke dost bahut hain, aur dushman bhí beshumár; ásmán na gharib ko satátá hai, balki daulatmandon ke qáfile ko luṭáta hai. Dusrá yih, ki aṣl i mál men háth na dále, aur us ke fāide se bahrahmand howe; agar punjí men háth lagáwe, aur us ke nafá par qináṣat na kare, to thore din men aṣl barbád howe. Jis daryá men pání kí ámad kahín se na howe, jald kḥushk ho jáe, aur agar pahár men se kuchh líjiye, aur iwas uske na rakhe, to ákhir wuh kḥálí ho jáe. Jis ke yahán ámad na ho, aur hameshah kḥarch kare, yá ámad se kḥarch ziyádah ho, nidán ṭukargadá hoṅar mar jáe.

Jab báp ne is bát se farághat kí, chhoṭá uṭhá, aur pahle us ne báp ko duṣ dí, tab kahá, Kí jab kisi ne aṣl mál ko kḥub hifázat se rakhá, aur use kamál manfáṭ huí, to us munáfí ko kyunkar kḥarch kare. Báp ne kahá, Do qáidon kí riṣyat zurúr hai; ek yih hai, ki isráf se parhez kare, aur taríqah iṭidál par, jo sab chíson se bihtar hai, qáim rahe; ki álí himmat logon ke nazdik buḅhal isráf se bihtar hai, aur baḅshish, agarchih sab jagáh pasandídah hai, jo bajá ho wuhí kḥub hai, na bejá. Dusrá yih, kí baḅhílí aur kam himmatí se iṭtiráz kare, kyunkí baḅhíl ká mál ákhir ko luṭ játa hai, jaise kisi bare ḥauz men, ki kai nahron se pání áwe, aur jaisí ámad waisá nikás na ho, to, náchár, har taraf se ráh dhunḍhtá huá, kar ek kináre se chuwe aur chhed us kí díwár men parjáen; nidán, wuh ḥauz ekbárgí dhá jáwe. Alqiṣṣah, larḱon ne jab báp kí naṣiḥaten sunín káhili chhor, har ek ne ek peshah iḱhtiyár kiyá, behudagí o gḥaflat tark kí, baṛí saudágari ke iráde kahín durdaráz safar ko chalá.

CHAPTER V.

CONTROVERSY BETWEEN MEN AND ANIMALS,
RESPECTING THEIR NATURAL RIGHTS.

PAHLÍ FAŞL.

The original state of Men and Animals, and the beginning of the Controversy between them before the King of the Genii, in an Island where the Men had been shipwrecked.

Likhne wále ne aḥwál ibtidáe zuhúr baní ádam ká yun likhá hái, ki jabtak ye thoṛe the, hameshah haiwánon ke ḍar se bhágkar ḡháron meṇ chhipe, aur darindon ke ḡhauf o ḡhaṭar se ṭilon aur paháron meṇ panáh lete; itná bhí, iṭmínán na thá, ki do chár ádmí milkar khetí karen, aur kháwen; is ká kyá ḡikr ki kaprá pahinen, aur badan ko chhipáwen? ḡharaḡ, phal, ság, pát jangal ká, jo kuchh páte kháte, aur daraḡhton ke patton se tan ko chhipáte; járon meṇ garm jagah meṇ rahte, aur garmiyon meṇ, sar zamín sard ká rahná iḡhtiyár karte. Jab us ḡálat meṇ thoṛí muddat guḡrí, aur aulád kí kaḡrat hui, tab to andeshah dám o dad ká, ki har ek ke jí meṇ samáyá thá, bilkul nikal gayá. Phir to bahut se qile, shahr, qare, nagar basákar, chain se rahne lage; ziráat ká sámán muhaiyá kar, apne apne kár o bár meṇ mashghul hue, aur haiwánon ko dám meṇ giraftár karke sawárí aur bárbardárí, ziráat, aur kisht-kárí ká kám lene lage. Háthí, ḡhoṛe, unṭ, gadhe, aur bahut se jánwar, ki hameshah jangal biyábán meṇ shutur i be-muhár phirte the, jahán jí cháhtá, achchhá hará sabḡah dekkar charte, koí puchhne-wálá na thá: so un ke kandhe, rát din kí miṇnat se, chhil gae; píthon meṇ ḡhár paḡ gae. Harchand bahut sá chíḡhte chingháṭe, par ye ḡazrat i insán, kab kán dharte? akṡar waḡshí ḡhauf giraftárí se durdast jangalon meṇ bháge. Táir bhí, apná baserá chhoṛ, bál bachchon ko sáth le, in ke mulk se uráñchhu ho gae. Har ek bashar ko yih ḡhiyál thá, ki sab haiwánát hamáre ḡhulám hain, kis kis makar o ḡile se phande, aur jál baná baná un ke darpai hue. Is dároḡr meṇ ek muddat guḡrí.

Hakím Jinní, ki laqab us ká, Sháh mardán thá, qaum Jannát ká Bádsháh huá; aisá ádil thá, ki jis ke áhad men sher aur bakri ek ghát men pání píte the; kyá dakhal ki koí thag, choṭṭá, daghábáz, uchakká uske qalmlrau men rahne na páwe? Jazírah Biláshághún nám, ki qaríb khat i istiwa ke wáqá hai, us Shahansháh ádil kí takht gáh thá. Ittifáqan, ek jaház ádmiyon ká, bád mukháláf ke sabab tabáhi men ákar, us jazíre ke kináre já lagá. Jitne saudágar aur ahli álam, ki jaház men the, utarkar us sar zamín kí sair karne lage. Dekhá, to ájab paháṛ hai, kí rang barang ke phúl aur phal, har ek daráht men lage, nahren har taraf járí, haiwánát, hará hará sabzah charchug kar, bahut moṭe táze, ápas men kalolen kar rahe hain. Ázbaski áb o hawá wahán kí bahut khub, aur zamín niháyat shádáb thí, kisí ká dil na cháhá ki ab yahán se phir jáe. Ákhir, makánát tarah tarah ke, baná baná, us jazíre men rahne lage, aur haiwánát ko dám men giráftár karke, badastúr, apne károbár men mashghul hue. Waṭshiyon ne jab yahán bhí subhítá na dekhá; ráh ṣahrá kí lí. Ádmiyon ko to yihí gumán thá, ki ye sab hamáre ghulám hain, is liye anwá o aqsám ke phande banákar, baṭaur sábiq, qaid karne kí fikr men hue. Jab haiwánon ko yih zám fásid unká málúm huá, apne raíson ko jamaṛ karke dárul adálat men házir hue, aur beorá sab hakím ke sámhne sára májrá zulm ká, ki unke háthon se utháyá thá, mufaṣṣal bayán kiyá.

Jis waqt Bádsháh ne tamám aḥwál haiwánon ká suná, wahín farmáyá, ki Hán, jald qásidon ko bhejen ádmiyon ko ḥuzúr men házir karen. Chunánchih, un men se sattar ádmí, jude jude shahron ke rahnewále, ki niháyat fasíḥ o balígh the, bamujarrad talb Bádsháh ke, házir hue. Ek makán achchhá sá un ke rahne ke liye tajwíz huá. Bád do tín din ke, jab mándagí safar kí rafá huí, apne sámhne bulwáyá. Jab unhon ne Bádsháh ko takht par dekhá, duáín de, adab o kúrnish bajálá, apne apne qaríne se khaṛe hue. Yih Bádsháh to nináyat ádil o munéif, jawánmardí aur sakháwat men, iqrán aur amsál se sabqat le gayá thá; zamáne ke gharib o ghurbá yahán ánkar parwarish páte the; tamám qalm rau men kisí zerdast ájiz par, koí zabardast zalím zulm na kar saktá; jo chízen, ki sharaṛ men ḥarám hain, uske áhad men bilkul uth gaí thín; hámeshah, siwáe razámandí

ká aḥwál jānen aur batāwen :—ye ḵhubiyān hamāre siwá kis men hain ? Is se yih málúm huá, ki ham málík aur ye ḡhulám hain.

Bádsháh ne ḡhaiwānon se puchhá, ki Ab tum kyá kahte ho ? Unhon ne iltimás kiyá, ki un dalílon se dāwí ḡábit nahín hotá. Farmáyá, ki Tum nahín jānte, ki durustí nishast o barkhást kí ḵhaṣlat Bádsháhon kí hai, aur bad ṣuratí o ḵhamídagí alámat ḡhulámon kí ? Un men se ek ne jawáb diyá, ki Allátálá Bádsháh ko taufiq nek baḵhshe, aur áfát zamáne se maḥfúz rakhe ; aur yih hai, ki ḵháliq ne ádmiyon ko is ṣurat aur dīldaul par, iswáste, nahín banáyá hai, ki hamāre málík kahlāwen ; aur na ham ko is shakl aur chál dhál par paidá kiyá, ki un ke ḡhulám howen. Wuh ḡhakím hai, us ká koí fel se ḡikmat ḵháli nahín, jiske wáste jo ṣurat munásib jáni, aṭá kí.

TÍ'SRÍ FAṢL.

3.—*Man defends his right to rule, from the power he has of selling animals, &c. ; to which they reply.*

Bádsháh ne insánon kí ṭaráf mutawajjih hokar farmáyá, ki Tum ne jawáb us ká suná, ab, tum ko jo kuchh kahná báqí ho, bayán karo. Unhon ne kahá, Abhí bahut se dalílon báqí hain, ki un se dāwí hamará ḡábit hotá hai ; báze un men se aise hain, ki mol lená, bechná, khiláná, libás pahináná, sardí garmí se maḥfúz rakhná, quṣuron se un ke chashm poshí karná, darindon kí mazarrat se bacháná, jab kí bímár hon shafqat se dawá karná,—ye salúk hamāre in ke sáth banazar shafqat aur maraḡmat ke hain : tamám málíkon ká yihí dastur hai, ki ḡhulámon par har ḡál men, naṣar i shafqat o maraḡmat kí rakhte hain.

Bádsháh ne yih sunkar ḡhaiwán se farmáyá, ki Tu us ká jawáb de. Us ne kahá, Yih ádmí jo kahtá hai, ki ḡhaiwānon ko ham mol lete aur bechte hain, yih ṭaur ádmiyon men bhí jári hai ; chunán-chih, Fáris ke rahnewále, jab Rúm par fatih páte hain, Rúmiyon ko bech dálte hain ; aur Rúmí jis ḡharí Fáris par ḡhálíb hote hain, Fársiyan se yihí saluk karte hain. Hind ke rahnewále sindhiyon se, aur Sindh wále Hindiyon se ; Arab Turkon se, aur Turk Arabon se yihí muāmalah waquṣ men láte hain. ḡharaz, kí ek dusre par jab ḡhálíb hotá, aur fatih pátá hai, ḡhaním kí qaum ko apná ḡhulám

jānkar bechdāltā hai; kyā jāne, ki haqīqat meṇ kaun ghulām hai, aur kaun mālīk? ye daur aur naubatēṇ haiṇ. Bēd us ke, har ek haiwān ne Bādshāh ke rubaru shikoh un ke zulm kā judā judā bayān kiyā. Ab shām hui, darbār barq̄hāst ruk̄hāt ho, apne apne makānon meṇ jāo, ṣub̄h ko phir hāzīr honā.

[After this, all parties retire, and consult among themselves. The judge, the king of the genii, and his counsellors. The men among each other: they appoint persons to plead their cause. The animals among themselves: they send messengers to the principal tribes, and each tribe sends a deputy to the court. The account of these proceedings occupies more than 100 pages. All things being arranged, the trial proceeds, as here described.]

CHAUTHA' FASL.

4.—*The assembling of all parties, after their private consultations.*

Sub̄h ke waqt, ki tamām haiwānon ke wakīl har ek mulk se ākar jamā hue, aur jinnon kā Bādshāh qāziye ke infīšāl ke wāstē diwān i-ām meṇ ākar baiṭhā, chobdāron ne bamujab hukm ke, pukārkar kahā, ki Sab nālīsh karne wāle, aur dād ke chāhne wāle, jin par zulm huā hai, sām̄hne ākar hāzīr hon; Bādshāh qāziye ke infīšāl karne ko baiṭhā hai, aur qāzī o muftī hāzīr haiṇ. Is bāt ke sunte hī, jitne haiwān aur insān ki har ek taraf se jamā hue the, ṣaf bāndhkar Bādshāh ke āge khāṛe hue, aur adab o taslīmāt bajā lākar duāṇ dene lage. Bādshāh ne har taraf k̄hiyāl kiyā dekhā, to anwā o aqsām kī k̄hilqat nihāyat kasrat se hāzīr hai, ek sāṭ mutājjab hokar sākit rah gayā.

Bēd us ke, ek ḥakīm jinnī kī taraf mutawajjih hokar kahā, ki Tu is ājīb o ḡharīb k̄hilqat ko dekhtā hai? Us ne arz kiyā, Ai Bādshāh, main un ko dīdah dil se dekhtā, aur mushāhidah kartā huṇ. Bādshāh un ko dekhkar mutājjab hotā hai,—main us ṣn̄j ḥakīm kī ḥikmat, aur qudrat se mutājjab huṇ, ki jisne un ko paidā kiyā, aur anwā aqsām kī shaklēṇ banāin, hameshah parwarish kartā, aur rizq detā, har ek balā se maḥfūz rakhtā hai. Balki ye us ke ilm i ḥuṣurī meṇ hāzīr haiṇ, iswāstē ki jab Allātālā

ahl i baṣārat kī naṣar se nur ke parde meṇ pośhīdah huá, wahāṇ wahm aur fikr ká bhī taṣaawur nahīṇ pahunchtá; in ṣanāton ko us ne ṣáhir kiyá, ki har ek ṣáhib baṣírat musháhidah kare. Aur jo kuchh us ke pardah ghaib meṇ thá, us ko aṣṣagáh ṣuhúr meṇ láyá, ki ahl i naṣar us ko dekhkar us kī ṣanát, o behamtái, aur qudrat, o ektái ká iqrár karen, dalíl o ḥujjat ke muḥtáj na hon. Aur ye ṣuraten, ki ṣlim i aṣisám meṇ naṣar áté haiṇ, amṣál o ash-kál un ṣuraton kī haiṇ, jo ṣlim i arwáh meṇ maujúd haiṇ; we ṣuraten, ki us ṣlam meṇ haiṇ, núrání o laṭíf haiṇ, aur ye tárík kaṣíf haiṇ; jis ṭarah taṣwíron ko har ek aṣv meṇ munásibat hotí hai, un ḥaiwánon ke sáth, ki jinkí we taṣwíren haiṇ, usí ṭarah in ṣuraton ko bhī munásibat hai, un ṣuraton se, ki ṣlam arwáh meṇ maujúd haiṇ; magar we ṣuraten taḥrík karne-wále haiṇ, aur ye mutaḥrrik; aur, jo in se bhí kam rutbah haiṇ, be ḥis o ḥarkat, aur bezabán haiṇ, aur ye maḥsús haiṇ; we ṣuraten, ki ṣlam i baqá meṇ haiṇ, báqí rahtí haiṇ, aur ye fání o zál ko játí haiṇ.

PA'NCHWÍ'N FAṢL.

5.—*The Jackal, the Representative of the Lion, the king of Beasts, examined.*

Jis waqt tamám ḥaiwán o insán Bádsháh ke rúbarú ṣaf bándhkar khare hue, Bádsháh ne sab kī ṭarah mutawajjih hokar dekhá; gídaṛ sámhne naṣar áyá. Puchhá, Tu kaun hai? Usne aṛz kiyá, ki Main ḥaiwánon ká wakíl hun. Bádsháh ne kahá, tujh ko kisne bhejá hai? Us ne kahá, Mujh ko darindon ke Bádsháh sher abúl-ḥáris ne bhejá hai. Farmáyá, Wuh kis mulk meṇ rahtá, aur rayat us kī kaun hai? Kahá, Jangal biyábán meṇ rahtá hai, aur tamám waḥúsh o baháim us kī rayat haiṇ. Puchhá, Us ke madadgár kaun haiṇ? Kahá, Chíte páṛhe, harin, khargosh, lomṛí, bhere, sab us ke yár o madadgár haiṇ. Farmáyá, Us kī ṣurat aur sírat bayán kar. Gídaṛ ne kahá, Wuh dīldaul meṇ sab ḥaiwánon se baṛá, quwat meṇ ziyádah, haibat o jalál meṇ sab se baṭtar; sínaḥ chaurá, kamar patlé, sir baṛá, kaláiyán maḥbuṭ, dánt aur jangul saḥt, áwáz bhári, ṣurat muḥib; koí insán o ḥaiwán ḥhauf se sámhne nahīṇ á saktá; har ek bát meṇ durust, kisi kám meṇ yár o madadgár ká muḥtáj nahīṇ; saḥhí aisá ki shikár karke sab

haiwánát ko taqsim kar detá hai, aur ap muwáfiq ihtiyáj ke khátá hai ; jabki dur se roshni dekhtá hai, nazdik jákar khará hotá hai, us waqt ghusseh us ká faro ho játá hai ; kisi aurat aur lapke ko nahin chbertá ; rág se bahut khwáhish o raghbat rakhtá hai ; kisi se dartá nahin, magar chyuní se, ki yih us par aur us ke aulád par ghálib hai, jis tarah pashshah háthi aur bail par, aur makkhi ádmion par ghálib hai.

CHHAṬWÍN FAṢL.

6.—*The Parrot, the deputy of the Chief of Birds, examined.*

Bád is ke Bádsháh ne sámhne dekhá toṭá ek daraḡht kí shákḡ par baiṭhá huá, har ek kí báteṡ suntá thá ; puchhá, Tu kaun hai ? Us ne kahá, Main shikári jánwaron ká wakíl hun : mujh ko unke Bádsháh aṡqáne bhejá hai. Bádsháh ne kahá, Wuh kahán rahtá hai ? Us ne aṡz kiyá, ki Daryáe shor ke jazíron meṡ, buland paháron par, rahtá hai ; wahán kisi bashar ká guṡar nahin hotá, aur koí jaház bhí wahán tak nahin já saktá. Farmáyá, Us jazíre ká aḡwál bayán kar. Us ne kahá, Zamín wahán kí bahut achchhi hai, ab o hawá mutadil, chashme khushgawár, anwá o aqsám ke daraḡht mewedár, haiwánát tarah tarah ke beshumár. Bádsháh ne kahá, Aṡqá kí shakl o surát bayán kar. Kahá wuh díldaul meṡ sab táíron se baṡá hai ; uṡne meṡ qawí, panje aur minqár saḡht ; bázú niháyat chauṡe chakle, jis waqt un ko hawá meṡ ḡarkat detá hai, jaház ke se bádbán málúm hote haiṡ ; dum lambí ; uṡne ke waqt, ḡarkat ke zor se, paháṡ hil játá hai ; háthi, gaiṡde, waḡhairah baṡe baṡe jánwaron ko zamín se uṭhá le játá hai. Bádsháh ne kahá, Khaṡlat us kí bayán kar. Kahá, Khaṡlat us kí bahut achchhi hai.

A'dmion kí qaum meṡ Namrud, Firáun, káfir, fásiq, mushrik, munáfiq, mulhid, badḡhad, zálím, rahzan, choṭṭe, aiyár, jaib kutre, uchakke, jhúṭhe, makkár, daghábáz, muḡhannaṡ, zání, muḡhlim, jáhil, aḡmaq, baḡhíl, un ke siwá aur bhí bahut se firqe, ki jin ke qaul o fēl qábil bayán ke nahin hote haiṡ, aur ham un se bure haiṡ. Magar beshtar kḡasáli hamídah, aur aḡhláq i pasandidaḡ meṡ sharík ; iswáṡte ki hamáre guroh meṡ bhí sardár o raís, aur yár o madadḡar hote haiṡ, balki hamáre sardár siyásat o riyásat meṡ insánon ke Bádsháhon se

bihitar hai, kyunki we faqat apní gharaṣ aur manfát ke liye, rayat o fauj kí parwarish karte hai; jab ki maqṣad un ká hásil ho játá hai, us waqt fauj o riáyá ke hál par kuchh kḥiyál nahín karte. Hálánki yih taríqah raíson ká nahín hai, riyásat o sardári ke wáste lázim hai ki Bádsáh apní fauj o rayat par hameshah shafáqat o miḥrbání rakhe; jis tarah Allátála apne bandon par hameshah rahmat kartá hai, isí tarah har ek Bádsáh ko cháhiye, ki apní riáyá par naṣar shafáqat kí rakhe; aur haiwánon ke sardár fauj o rayat ke hál par hamesháh shafáqat o miḥrbání rakhte hai. Is tarah chyuntiyon aur táiron ke raís bhí, apní rayat kí durustí aur intizám meṇ maṣrúf rahte hai, aur jo kuchh fauj o riáyá se salúk o iḥsán karte hai, us ká badlá aur iṣaṣ nahín cháhte; aur apní aulád se bhí parwarish ke iṣaṣ nekí kí tawaqqú nahín rakhte, jis tarah ádmí aulád kí parwarish karke phir un se kḥidmat lete hai. Haiwán bachchon ko paidá karke parwarish kar dete hai, phir un se kuchh gharaṣ nahín rakhte, faqat shafáqat o miḥrbání se pálte aur kḥiláte hai. Kḥudá kí ráh par ṣábit qadam hai; kyunki wuh bandon ko paidá karke rizq pahunchátá hai, aur un se shukr kí tawaqqú nahín rakhtá. Insánon meṇ, agar ye fēl i bad na hote, to Allátála un se kyun farmátá, ki Shukr karo hamará, aur apne má báp ká; hamári aulád par yih ḥukm nahín kiyá, kyunki ye kufar o náfarmání nahín karte. Totá jis waqt us kalám tak pahunchá, Jinnat ke ḥakímon ne bhí kahá, Yih sach kahtá hai. Insánon ne sharmin-dah hokar sir jhuká liyá, kisí ne kuchh jawáb na diyá.

SA'THWI'N FAṢL.

7.—*The Frog, the Deputy of the king of Reptiles and Fishes, examined.*

Bádsáh ne ek ṭaraf dekhá meṇḍak daryá ke kináre, ek ṭile par khará huá, tasbiḥ o tahlíl meṇ mashghul thá; puchhá, Tu kaun hai? Us ne kahá, Main daryái jánwaron ke Bádsáh ká wakil hun. Farmáyá, Us ká nám o nishán bayán kar. Kahá, Nám us ká Tanín hai, daryáe shor meṇ rahtá hai, tamán daryái jánwar kachhwe, machhlí, meṇḍak, nihang us kí rayat hai. Bádsáh ne kahá, Us kí shakl o ṣurat bayán kar. Us ne kahá

dīldāul men sab daryāī jānwaron se barā; surat aḡīb, shakl muhib, qad lambā; tamām daryā ke jānwar us se khauf karte hai; sir barā, āṅkhen roshan, munh chaurā, dānt bahut, jitne daryāī jānwar pātā hai, beshumār nigaltā hai. Jab ki bahut khāne se bad hazāmī hotī hai, us waqt kamān kī tarāḡ kham hokar, sir aur dūm ke zor par kharā hotā, aur bīch ke dhar ko pānī se nikāl kar hawā men buland kartā hai. Aftāb kī ḡarārat se us ke peṡ kā khānā hazām ho jātā hai, aur beshtar us ḡalāt men behosh bhī ho jātā hai, us waqt bādāl jo daryā se uṡhte hai, us ko lekar kḡhushkī men dāl dete hai; phir to marjātā aur darindon kī gḡhizā hotā hai; aur kabhī bādilon ke sāth buland hokar, Yājūj o Mājūj kī ḡad men jā girtā hai, aur chand roz un ke khāne men ātā hai. Gharāz, jitne daryāī jānwar hai is se darte aur bhāgte hai; yih kisī se nahīn dartā; magar ek jānwar chhoṡā, pashshe ke barābar hai, us se nihāyat khauf kartā hai, is wāṡṡe ki wuh, jis waqt us ko kāttā hai, zahar us kā tamām badan men is ke aṡar kar jātā; ākḡhir yih mar jātā hai, aur tamām daryāī jānwar jamā hokar ek muddat talak us kā gosht khāte hai; jis tarāḡ aur chhoṡe jānwaron ko yih khātā hai, usī tarāḡ we sab milkar us ko khāte hai: yihī ḡāl shikārī jānwaron aur ṡāiron kā hai. Bād us ke kahā, Main ne sunā hai, ki sab ādmī gumān karte hai ki ham mālik aur tamām ḡaiwān hamāre ḡhulām hai! Main ne jo ḡaiwānon kā aḡwāl bayān kiyā, us se kyun nahīn dariyāft karte, ki sab ḡaiwānāt musāwī hai, kuchh farāq nahīn; kabhī, to khāte hai, aur kabhī āp dusron kī ḡhizā ho jāte hai? Māḡlūm nahīn, ki ḡaiwānon par kis chīz se faḡhar karte hai. ḡālānki, jo ḡāl hamārā hai, wuhī ḡāl un kā hai; kyunki nekī aur badī bād marne ke zāḡhir hotī hai, maṡṡṡī men sab mil jāwenge, ākḡhir Kḡhudā kī ṡaraf rujū karenge. Bād us ke Bādshāḡ se kahā, ki Insān jo yih dāwī karte hai, ki ham mālik aur sab ḡaiwān ḡhulām hai, is makar o buhtān se un ke saḡḡht ṡājjub hai! Nipaṡ jāḡhil hai, ki aisī bāt kḡhilāf qiyās kahte hai. Main ḡairān hun ki we kyunkar yih ṡajwīz karte hai, ki sab darand, charand; shikārī jānwar, aḡdihā, nihang, sāmp, bichchhū, un ke ḡhulām hai! Yih nahīn jānte, ki agar darand jangal se, aur shikārī jānwar pahāron se, aur nihang daryā se nilkalkar un par hamlah karen, koī insān bāqī na rahe; aur un ke mulk men

ákar sab ko tabáh kar dewen, ek ádmí jítá na bache ? Ghanímat nahín jánte, aur is ká shukr nahín karte hain, ki K̤hudá ne unke mulk se in sab haiwánon ko dur rakhá hai ; magar ye becháre haiwán, jo yahán giriftár hain, rát din un ko ázáb men rakhte hain ; isí sabab gharúr men ágae hain, ki baghair dalíl o þujjat ke aisá dáwí bemání karte hain.

ATHWÍ'N FASL.

8. *The Bee, the King of Insects, examined.*

Us ke bád Bádsháh ne haiwánon kí taraf k̤hiyál kiyá. Nágáh, ek mahín áwáz kán men pahunchí ; dekhá, to makkhiyon ká sardár Yásúb sámhne uftá, aur K̤hudá kí tasbíh o tahlíl men naghmah saráí kartá hai. Puchhá, Tu kaun hai ? Us ne kahá, Main hasharát ul áraṣ ká Bádsháh hun. Farmáyá, Tu áp kyun áyá ? jis tarah aur haiwánon ne apne qásid aur wakil bheje, tu ne apní rayat aur fauj se kisí ko kyun na bhejá ? Us ne kahá, Main ne us ke hál par shafaqqat aur mihrbání kí, tá kisí ko kuchh taklíf na pahunche. Bádsháh ne kahá, yih wasf aur kisí haiwán men nahín hai, tujh men kyunkar huá ? Kahá, Mujh ko Allátáá ne apní ináyat o marhamat se yih wasf áttá kiyá. Us ke siwá aur bhí bahut sí buzurgiyán aur k̤hubiyán baḡhshí hain. Bádsháh ne kahá, Kuchh buzurgiyán apní bayán kar, ki ham bhí málum karen.

Us ne kahá, Allátáá ne mujh ko, aur mere jad o ábá ko, bahut sí nísmaten baḡhshín ; kisí haiwán ko us men sharík nahín kiyá. Chunánchimulk o nabuwat ká martabah ham ko baḡhshá, aur ham-áre jad o ábá ko nasal darnasal us ká warṣah pahuncháyá ; ye do nísmaten aur kisí haiwán ko nahín dín. Us ke síwá Allátáá ne ham ko ilm handasah, aur bahut sí şanátín sikháín, ki apne makánon ko niháyat k̤hubí se banáte hain. Tamám jahán ke phal aur phul ham par hálál kie, ki be k̤halish kháte hain. Hamáre luáḡ se shahd paidá kiyá, ki jis se tamám insán ko shifá hásil hotí hai. Is martabe par hamáre áyát qurání nátiq hain, aur hamárí şurat o sírat Allátáá kí şanát o qudrat par gháfilon ke wáste dalíl hai. Kyunki k̤hilqat hamárí niháyat latíf, aur şurat bahut ájib hai, iswáste ki Allátáá ne hamáre jism men tín joṛ rakhe hain ; bich ke joṛ ko murabbá kiyá, niche ke dhaṛ ko lambá, sir ko mudauwar

banáyá; chár háth páon, mánind aqlé shakl musaddas kí, niháyat khubí se munásib miqdár ke banáe, jin ke sabab nishast o barkhást karte hain; aur ghar apne is khush aslubí se banáte hain, ki hawá un men hargiz nahín já saktí, ki jiske báis ham ko, yá hamáre bachchon ko taklíf pahunché. Háth páon kí quwat se daraht ke phal, patte, phul, jo kuchh páte hain, apne makánon men jamá kar rakhte hain. Shánon par chár bázu banáe, jin ke báis urte hain; aur hamáre dang men kuchh zahar bhí paidá kiyá hai, ki us ke sabab dushmanon kí shar se mahfúz rahte hain; aur gardan patlí banáí, ki dáin báin sir ko baqhubí pherte hain; aur us kí donon taraf do angkhen raushan atá kí hain, ki un kí roshní se har ek chíz ko dekhte hain; aur munh bhí banáyá hai, ki jis se kháne kí lazát jánte hain; do houth bhí díe, jin ke sabab kháne kí chízen jamá karte hain; aur hamáre peet men quwat házimah aisí baqshshí hai, ki wuh ruqúbát ko shahd kar detí hai, aur yihí shahd wáste hamáre aur aulád ke ghibzá hai; jis tarah, chár páon kí pistán men quwat dí hai, ki us ke sabab khun mustahil hokar dudh ho játá hai. Gharaz, ki ye niámaten Allátála ne ham ko atá kí hain, us ká shukr kahán tak karen! is wáste main ne rayat ke hál par shafqat o mihrbání karke, apne upar taklíf rawá rakhi, un men se kisi ko na bhejá.

Jis waqt Yásub apne kalám se fárigh huá, Bádsháh ne kahá, Afrín! sad afrín! tu niháyat faşih o baligh hai! Sach hai, ki tere siwá ye niámaten Allátála ne kisi haiwán ko nahín baqshshín. Bád us ke puchhá, Terí rayat aur sipáh kahán hai? Us ne kahá, Tile, pahár, daraht par, jahán subhítá páte rahte hain, aur báze ádmion ke mulk men jákar, un ke gharon men sakunat iktiyár karte hain. Bádsháh ne puchhá, Un ke háth se kyunkar salámat rahte hain? Kahá, Beshtar un se chhipkar apne taín bacháte hain, magar kabhi jo we qábú páte hain taklíf dete hain, balki akshar chhatton ko torkar bachchon ko már dále hain, aur shahd nikálkar ápas men khá lete hain. Bádsháh ne puchhá, Phir, tum us zulm par un ke kyunkar şabr karte ho? Us ne kahá, Ham yih zulm sab apne upar gawará karte hain, aur kabhi ájiz hokar un ke mulk se nikal játe hain; uswaqt we ʔulah ke wáste, bahut hile pesh karte hain; tarah tarah kí

saughát, aṭar, o ḵhushbú, waḡhairah bhejte haiṅ ; ṭabal aur ḡaf bajáte haiṅ ; ḡharaz, ki anwá o aqsám ke tuḡfe ṭabáif dekar ham ko rázī karte haiṅ. Hamáre mizáj meṅ shar o fasád nahīṅ hai, ham bhī un se sulah kar lete haiṅ, unke yahán phir chale áte haiṅ ; tis par bhī ham se rázī nahīṅ haiṅ, baḡhair dalīl o ḡujjat ke dáwá karte haiṅ, ki Ham málik, ye ḡhulám haiṅ.

NAWÍN FAṢL.

9. *The Men questioned, their replies, and the objections of the Animals to them.*

Bádsháh ne niháyat ḵhush hokar us kí ṭaríf kí, aur insánon kí jamáat kí ṭaraf mutawajjih hokar farmáyá, ki Is ne jo kahá sab suná, tum ne ? ab tumháre nazdík koí jawab báqí hai ? Un meṅ se ek shaḡḡḡ Írábí ne kahá, ki Ham meṅ bahut sí faẓílateṅ aur nek ḡhaṣlateṅ haiṅ, jin se dáwá hamárá sábit hotá hai. Bádsháh ne kahá unheṅ bayán karo.

Us ne kahá, ki Zindagi hamáre bahut aish se guṭartí hai, anwá o aqsám kí niṣmateṅ, kháne píne kí, ham ko muyáassar haiṅ, ḡaiwánon ko we naẓar bhī nahīṅ átiṅ. Mewoṅ ká magḡz aur gudá hamáre kháne meṅ áta hai, post aur gaṭhlí ye khate haiṅ ; us ke siwá taraḡ taraḡ ke kháne shermál, báqirḡhání, gáodidah, gáoza-bán, kalíchah, maṭanjaṅ, zerbariyán, muzáfar, shírbaranḡ, kabáb, qurmá, burání, firní, dudh, dahí, ḡhí, qism qism kí miṭháí, ḡalwá sohan, jalebí, laḡḡḡ, peṛe, barfí, amrití, lauziyát waḡhairah, kháte haiṅ. Tafrín ṭabaḡ ke wáste nách, rang, haṅsí, chuhal, qisṣe, kahání muyassar haiṅ ; libás fáḡhirah aur zíwarát, ṭaraḡ baṭaraḡ ke pahínte haiṅ ; namad qálīṅ, chándní, jájam, aur bahut se farsh furosh bichháte haiṅ ; ḡaiwánon ko ye sámán kahán muyassar haiṅ ? Hameshah jangal kí ḡhás kháte haiṅ, aur rát dīn nang dhaṛang ḡhulamón ke taraḡ miṭnat aur mushaqqat meṅ rahte haiṅ. Ye sab chízen dalīl haiṅ is par, ki Ham málik aur ye ḡhulám haiṅ.

Táíroṅ ká wákíl hazár dástān sámhne sháḡḡ i daraḡht par baiṭhá thá, us ne Bádsháh se kahá, ki Yih ádmí jo apne anwá o aqsám ke kháne píne par iftiḡhár kartá hai, yih nahīṅ jántá, ki ḡaḡiqat meṅ in ke wáste yih sab ranḡ o aẓáb hai. Bádsháh ne kahá, Yih kyunkar hai ? use bayán kar.

Kahá, Iswáste ki is árám ke liye, bahut miñnateñ aur ranj uñháte haiñ; zamín khodná, hal jotná, bail khaichná, pání bharná, áñáj boná, káñná, tolná, písna, tanúr meñ ág jaláná, pakáná; ghosht ke wáste qaśáiyon se jhagarná; baniyon se hisáb-kitáb karná. Mál jamá karne ke liye miñnateñ uñháná, ilm o hunar síkhná, badan ko ranj dená, dur dur mulkon ko jáná, do paison ke wáste amíron ke sámhne háth bándhkar, khañe honá. Gharañ, is jad o kad se mál o asbáb jamá karte haiñ, bád marne ke wuh ghairon ke hisse meñ átá hai; agar wajh halál se paidá kiyá hai, to us ká hisáb o kitáb hai, nahín to aqáb o aqáb; aur ham is ranj o aqáb se mahfúz rahte haiñ, kyunki ghizá hamárá faqat ghás pát hai. Jo chíz zamín se paidá hotí hai, be miñnat o mashaqqat us ko apne taşarruf meñ láte haiñ; anwá o aqsám ke phal aur mewe, ki Allátála ne apní qudrat se hamáre wáste paidá kie haiñ, kháte haiñ, aur hameshah us ká shukr karte haiñ. Fikr o talásh kháne píne kí, hamáre dil meñ kabhí nahín átí; jahán játe haiñ, fażal iláhí se, sab kuchh muyassar ho játá hai, aur ye hameshah qút kí fikr meñ ghaltán bechán rahte haiñ. Aur tarañ tarañ ke kháne, jo ye kháte haiñ, waisehí ranj o aqáb bhí uñháte haiñ. Amráz muzmanah meñ mubtalá rahte haiñ; bukhár o dard sir, haizah, sarsám, fálíj, laqwah, jaurí, khənsí, yirqán, tap i diq, phorá, phunsi, khujlí, dád, khanázír, pechish, ishál, átishak, sozáq, filpá, nakwásá; gharañ, aqsám kí bímáriyáñ un ko áriñ hotí haiñ,—dawá dāru ke liye tabíbon ke yahán daure phirte haiñ, tis par beḥayái se kahte haiñ, ki Ham málík aur ḥaiwán hamáre ghulám haiñ !

Insán ne jawáb diyá, Ki bímárá kí khúśúsiyat kuchh hamáre wáste nahín hai, ḥaiwán bhí beshtar amráz meñ mubtalá hote haiñ.

Us ne kahá, Ḥaiwán jo bímár hote haiñ, sírf tumhárá amezish aur ikhtilát se; kutte, billí, kabútar, murgh waghairah ḥaiwánát, ki tumháre yahán giriftár haiñ, apne taur par kháne píne nahín páte haiñ, isí wáste bímár ho játe haiñ; aur jo ḥaiwán kí jangal meñ mukhallá bittaba phirte haiñ, har ek marz se mahfúz haiñ; kyunki kháne píne ke waqt un ke muqarrar haiñ, kamí beshí us meñ nahín átí; aur ye ḥaiwánát jo tumháre yahán giriftár

hain, apne taur par auqát basar nahín karne páte ; kháná bewaqt kháte, yá máre bhukh ke andáz se ziyádah khá játe hain, badan kí riyázat nahin karte, isí sabab kabhí kabhí bimár ho játe hain. Tumbáre laṭkon ke bímár hone ká bhí, yihí sabab hai, ki ḥámi-lah auraten, aur dáiyán hiré se ghair munásib kháne, jin par tum apná faḡhar karte ho, khá játe hain, isí se aḡhlát ḡhalíḡah paidá hote hain, dudh bigaṭ játá hai ; us ke aṡar se laṭke bad aurat paidá hote, aur hameshah amráz meṇ mubtalá rahte hain ; inheṇ marṡon ke báis marg i mufáját, aur shiddat i nizá, aur ḡham o ḡhuṡṡe meṇ giriftar rahte hain. ḡharaz, ki tum apne amál kí shámat se in aṡábon meṇ giriftar ho, aur ham in se maḡfús hain, kháne ke aqsám meṇ tumháre yahán shahd nafístar aur bihtar hai, jis ko kháte aur dawá meṇ istiamál karte ho, so wuh makkhiyon ká luáḡ hai, tumhári sanát se nahín. Phir, kis chíz ká faḡhar karte ho ! báqí phal aur dáne. Un ke kháne meṇ ham tum sharik hain, aur qadím se hamáre tumháre jad o ábá sharik hote chale áe hain. Jin dinon tumháre jadd i álá, ḡazrat Adam o Ḥawá, báḡh i bihisht meṇ rahte the, aur be miḡnat o mashaqqat wahán ke mewe kháte, kisí taraḡ kí fikr o miḡnat na thí, hamáre jad o ábá bhí wahán us náz o niqmat meṇ un ke sharik the. Jab tumháre buzurgwár apne dushman ke bahkáne se Ḳhudá kí naṡíḡat bhul gae, aur ek dáne ke wáṡte hiré kí, wahán se nikále gae, firishton ne níche lákar, aisi jagah dál diyá jahán phal patte bhí na the, mewon ká to kyá daḡhal ? Ek muddat talak is ḡham meṇ royá kie, áḡhir ko taubah kabul huí. Ḳhudá ne ḡunáh máf kiyá, ek firishte ko bhejá, us ne yahán ákar zamín khodná, boná, písná, pakáná, libás banáná sikhláyá. ḡharaz, rát din us miḡnat o mashaqqat meṇ giriftar rahte the. Jab ki aulád bahut paidá huí, aur har ek jagah jangal o ábádí meṇ rahne lage, phir to zamín ke rahne wálon par bidat shurú kí ; ghar un ke chhín liye, kitno ko pakaṭkar qaid kar liyá ; bahutere bháḡ gae, un ke qaid o giriftár karne ke wáṡte anwá o aqsam ke phande aur jál baná banákar darpai hue. Áḡhir ko, naubat yahán tak pahunchí, ki ab tum khare ho faḡhar o murtabah apná bayán karte ho ; munázare aur mujádale ke wáṡte mustajd ho. Aur yih jo tum kahate ho, ki ham ḡhushí kí majlis karte hain, nách, rang

men mashghúl rahte hain, aish o ishrat men auqát basar karte hain, libás fákhirah, aur zewar anwá o aqsám ke pahinte hain, aur un ke siwá aur bahutsí chizen jo ham ko muyassar nahin hain. Sach hai, lekin un men se har ek chiz ke iwaṣ tum ko aṣáb o aṣqáb bhí hotá hai, ki jis se ham mahfúz hain ! Kyunki tum shádi kí majlis ke iwaṣ mátam kháne men baiṭhte ho ; khushí ke badle ḡham uṭháte ho. Rág, rang, aur hansí ke badle, rote aur ranj khenchte ho. Nafis makánon kí jagah, tárík qabr men sote ho. Zewar ke iwaṣ gale men ṭauq, háthon men háthkarí, páon men zanjír pahinte ho. Tárif ke badle hajo men giriftár hote ho. Ḡharāṣ, har ek khushí ke iwaṣ ḡham bhí uṭháte ho, aur ham in muṣibaton se mahfuz hain ; kyunki, ye miḡnaten aur ranj ḡhulámon, bad baḡhton ke wáṣte cháhe. Aur ham ko tumháre shahron aur makánon ke badle, yih maidán wasiá muyassar hai, zamín se ásmán tak, jahán jí cháhtá hai urte hain ; hará hará sabzah daryá ke kináre be taklíf charte chugte hain ; be miḡnat o mashaqqat rizq ḡalál kháte, aur pání laṭíf pite hain, koí maná karne wálá nahin ; rassí, ḡol, mashak, kuze ke muḡtáj nahin ; ye sab chizen tumháre wáṣte cháhe, ki apne kándhon par uṭhákár já baja liye, phirte, aur bechte ho ; hameshah miḡnat o muṣibat men giriftár rahte ho. Ye sab nishániyán ḡhulámon kí hain, yih kahán se ḡábit hotá hai, ki tum málík aur ham ḡhulám hain ?

Bádsháh ne insánon ke wakíl se puchhá, ki Ab tere nazdík koí jawáb aur báqí hai ? Usne kahá, Ham men khubiyán aur buzurgiyán bahut hain, ki hamáre dáwá par dalálat karte hain. Bádsháh ne kahá, Unhen bayán kar.

In men se ek shaḡḡs íbrání ne kahá, ki Allátálá ne ham ko anwá o aqsám kí buzurgiyán baḡhshín, dín o nabuwat, aur kalám i munazzil, ye sab niámaten aṭá kún. Ḥalál o ḡarám, aur nek o bad se ágáh karke, wáṣte duḡhúl jannat ke, ham ko kháṣ kiyá. Ḡhusal, ṭahárat, namáz, rozah, ṣadqah, zakwát, masjidon men namáz adá karná, minbaron par khuṭbah parḡhná, aur bahut íbádaten ham ko tálim kún. Ye sab buzurgiyán is par dalálat karté hain, ki Ham málík hain aur ye ḡhulám.

Táiron ke wakíl ne kahá, Agar taammul o fikr karo, to málúm ho, ki ye chizen tumháre wáṣte ranj o aṣáb hain. Bádsháh ne kahá, Yih ranj kis ṭarah, hai ?

Us ne kahá, Ye sab ibádaten Allátálá ne is wáste muqarrar kí hain, ki gunáh un ke áfú ho jáwen, aur gumráh na hone páwen. Agar ye qawáid i shará' par amal na karen, Kḥudá ke nazdik rú siyáh howen; isí kḥauf se ibádat men mashghul rahte hain; aur ham gunáhon se pák hain; ham ko kuchh ihtiyáj ibádat kí nahín jis se ye apná fakhar karte hain. Aur Allátálá ne paighambaron ko un logon ke wáste bhejá hai, jo ki káfir o mushrik, aur gunahgár hain us kí ibádat nahín karte. Rát din fisq o fujúr men mashghul rahte hain, aur ham is shirk o máshí se bari hain, Kḥudá ko wáhid o lásharik jánte hain, aur uski ibádat men masrúf rahte hain. Aur ambiyá o rasúl míl ṭabíb o najjúmí ke hain. Ṭabíbon se wuhí log ihtiyáj rakhte hain, jo ki maríz o álíl hote hain. Aur najjúmíyon se manḥús o bad tálí iltijá karte hain. Aur ghusal o ṭahárat tumháre wáste is liye farz huá hai, ki hameshah nápák rahte ho, rát din ziná aur ighlám men auqát basar karte ho, aur beshtar gindah badan hote ho, is wáste tum ko ṭahárat ká ḥukm hai; aur ham in chíson se kinárah karte hain; tamám sál men ek bár qurbat karte hain, so bhí shahút o lazzat ke wáste nahín, sirf baqá i nasal ke liye is amar ke murtikab hote hain. Namáz o rozah is wáste farz hai, ki us ke sabab tumháre gunáh áfú ho jáwen; ham gunáh karte nahín, ham par kyun farz howe. Sadqah zakwát is liye wájib hai, ki tum bahut mál ḥalál o ḥarám se jamá kar rakhte ho, ahli ḥuqúq ko nahín dete; agar gharíb o miskín par kḥarch karo, to káheko zakwát farz howe? Aur ham apne abnáo jins par shafqat o mihrbání karte hain; bukhál se kabhí kuchh jamá nahín karte. Aur yih jo kahte ho, ki Allátálá ne hamáre wáste ḥalál o ḥarám, aur ḥudúd qisás kí áyaten názal kí hain, so yih tumháre tálim ke wáste hai; kyunki qalb tumháre tárik hote hain, jihálat o nádání se fáide aur nuqsán ko nahín samajhte ho, isí wáste muallim aur ustád ke muṭtáj rahte ho; aur ham ko, bilá wástaḥ paighambaron ke, har ek chíz se Allátálá kḥabar kartá hai.

Táíron ká wakíl jis gharí yih kah chuká, Bádsháh ne insánon kí ṭaraf dekhkar kahá, Ab aur jo kuchh tum ko kahná báqí ho bayán karo.

Insánon kí jamáat se Íráqí ne jawáb diyá, ki Abhí bahut faẓílaten aur buzurgiyán ham men báqí hain, jin se sábit hotá

hai ki ham málik, aur haiwán hamáre ghulám haiñ. Chunánchih zeb o áráish ke wáste anwá o aqsám ke libás, doshálah, kimkhab, harír, debá, samúr, mashrú, gulbadan, malmal, maḥmúdí, ṣaḥan, atlas, jámdání, ḍoriyá, chárkhánah, taraḥ taraḥ ke farsh, qálín, namad, jájam, chándní, us ke siwá aur bahut niḥmaten ham ko muyassar haiñ : is se málum hotá hai, ki Ham málik aur ye ghulám haiñ ; kyunki haiwánon ko yih sáman kahán muyassar hai ? Uryán, maḥaz jangal men ghulámon kí taraḥ, pare phirte haiñ. Yih sab Kḥudá kí baḥshishen aur niḥmaten hamáre milkiyat par dalíl haiñ ; ham ko láiq hai, ki un par ḥukúmat kháwindánah karen ; jis taraḥ cháhen un ko rakhen, yih sab hamáre ghulám haiñ.

Bádsháh ne haiwánon se kahá, Ab, tum is ká kyá jawáb dete ho ? Darindon ke wakíl Kalelah ne us ádmí se káha, Ki tum us libás fákhirah aur muláim par, jo itná fakhar karte ho, yih kaho, ki ye taraḥ taraḥ ke libás ágle zamáne men kahán the ? magar haiwánon se zulm o bidat karke chhín liye.

Ádmí ne kahá, Yih bát tu kis waqt kí kahtá hai ?

Kalelah ne kahá, Tumháre yahán sab libáson men nárak o muláim, debá o harír, aur ábresham hotá hai, so wuh kíre ke luḥb se hai. Aur kaprá ádam kí aulád men nahín hai, balki ḥashrát ul árṣ kí qism se hai, ki apní panáh ke wáste daraḥhton par luḥb se tantá hai, ki járe garmí kí ufát se maḥfúz rahe ; tum ne bajaur aur zulm us se chhín liyá, isí wáste Allá ne tum ko is áḡáb men giriftár kiyá hai, ki use lekar miḥnat se tante binte ho, phir darzí se siláte, aur dhobí se dhuláte ho. Gharaḡ, aise aise ranj o miḥnat uṭháte ho, ki is ko iḥtiyát se rakhte, aur bechte ho, ki hameshah isí fikr men ghaṭán pechán rahte ho ; isí taraḥ aur libás, ki beshtar haiwánát kí khál bál se binte haiñ. Kḥuṣús libás fákhirah tumháre akṣar haiwán kí pasham hote haiñ, zulm o táddí se un se chhínkar apní taraf nisbat karte ho ; is par itná fakhar karná bejá hai. Agar ham is se fakhar karen to zeb detá hai, kyunki Allátálá ne hamáre badan par paidá kiyá hai, ki ham apne satar o libás karen ; us ne shafqat o mihrbání se yih libás ham ko atá kiyá hai, ki sardí garmí se maḥfúz rahen ; jis waqt ham paidá hote haiñ, usí waqt se Allátálá hamáre badan par yih libás bhí paidá kartá hai ; us kí mihrbání se, bemiḥnat o mashaqqat, yih sab ham ko muyassar hai, aur

tum hameshah dam i marg tak, isí fikr men mubtalá rahte ho ; tumháre jidd i ʔlá ne K̲hudá kí ná farmání kí thí, usíke badle tum ko yih ʔʔáb hotá hai.

Bádsháh ne Kalelah se kahá, ki Adam kí ibtidáe k̲hilqat ká aḥwál ham se bayán kar.

Us ne kahá jis waqt Allátʔlá ne Adam o Hawá ko paidá kiyá, g̲hiʔá aur poshish, miʔl haiwánát ke, un ke wáste muhaiyá kí ; chunánchih purab kí ʔaraf, Yáqut ke paháʔ par, k̲haʔ istiwá ke niche, ye donon rahte the ; jis waqt un ko paidá kiyá sirf nange the, sir ke bálon se támám badan un ká chhipá rahtá, aur unhín bálon ke sabab sardí garmí se mahfúz rahte the ; us bágh men chalte phirte, aur támám darakhton ke mewe kháte the, kisí nau kí miḥnat o mashaqqat na uṭháte, jis ʔarah ab ye log is men giriftar hain. Hukm iláhi yih thá, ki Tamám darakht ke mewe kháwen, magar is darakht ke nazdík na jáwen. Shaitán ke bahkáne se K̲hudá kí naʔíḥat bhulá dí ; usí waqt sab martabah játá rahá, sir ke bál gir gae, nange ho gae, frishton ne, bamaujab hukm iláhi ke, wahán se nikál báhir kar diyá.

Jis waqt darindon ke wakíl ne yih aḥwál bayán kiyá, ádmí ne kahá, Ai darindo, tum ko lázim o munásib nahín hai, ki hamáre sámhne guftagu karo ; bihtar yih hai, ki chupke ho raho. Kalelah ne kahá, Is ká kyá sabab ? Kahá, Is wáste, ki haiwánon men tum se ziyádah sharír o badʔát koí nahín hai ; aur kisí haiwán men tumhári sí qasáwat i qalbí nahín ; aur murdár-kháne men bhí itná ʔariʔ koí nahín hai, haiwánon ke zarar ke siwá tum men koí fáidah nahín, hamesháh un ke qatl o ghárat men rahte ho. Us ne kahá, Yih kyunkar hai, use bayán kar ? Kahá, Is wáste, ki jitne darind hain, haiwánát ko shikár karke khájáte hain, ustak̲hwán toṛte aur lahu píte hain, hargiz un ke ḥál par raḥm nahín karte.

Darindon ke wakíl ne kahá, ki Ham jo yih ḥarkat haiwánon se karte hain, faqat tumhári tálím se : o illá ham us se kuchh wáqif bhí na the, is wáste ki qabl ádam ke, darind kisí haiwán ko shikár na karte the. Jo haiwán ki jangal bayábán men marjátá thá, us ká gosht kháte ; zindah haiwán ko taklíf ná dete. Gharaʔ, jab talak idhar udhar se girá paṛá gosht páte kisí jándár ko na chheṛte, magar waqt iḥtiyáj o iṭṭirár ke majbúr the. Jab ki tum paidá hue, aur

hakrī, bher, gāe, bail, uñt, gādhe pakarkar qaid karne lage, kisī haiwān ko jangal men bāqī na rakhā, phir ghost unkā jangal men kahān se miltā? Lāchār hokar zindah haiwān ko shikār karne lage, aur hamāre wāste yih ḥalāl hai, jis tarāḥ tum ko iztirār kī ḥālat men murdār khānā rawā hai. Aur yih, jo tum kahte ho, ki Darindon ke dilon men qasāwat aur beraḥmī hai, ham kisī haiwān ko apnā shākī nahīn pāte, jaisā kuchh tum se shikoh karte haiñ. Aur yih, jo kahte ho, ki Darind haiwānon kā peṭ chāk karke lahu pīte aur gosht khāte haiñ, tum bhī yihī karte ho. Chhuriyon se kātnā, ṛabḥ karke, khāl khāinchnā, peṭ chāk karke ustakhwān tornā, bhunkar khānā, ye ḥarkateñ tum se waqū men ātī haiñ; ham aisā nahīn karte haiñ. Agar ghaur o taammul karo, to mālum ho ki darindon kā zulm tumhāre barābar nahīn hai, aur tum āpas men apne bhāī bandon se yih ḥarkat karte ho, ki darind us se wāqif bhī nahīn haiñ, Aur yih, jo kahte ho, ki Tum se kisī ko nafā nahīn pahunchtā hai! so yih ṛāhir hai, ki hamārī khāl bāl se tum sab ko nafā pahunchtā hai; aur jitne shikārī jānwar tumhāre yahān giriftār haiñ, shirkār karke tum ko khilāte haiñ: magar yih kaho, ki tum se haiwānāt ko kyā faidah pahunchtā hai? Nuqsān ṛāhir hai, ki haiwānon ko ṛabḥ karke, un ke gosht ko khāte ho. Aur ham se tum ko itnā buḥhal hai, ki apne murdon ko bhī maṭṭī men gār dete ho, ki ham khāne na pāweñ; ham ko na tumhāre zindon se fāidah hotā hai, na murdon se. Aur yih, jo kahte ho, ki Darind haiwānon ko qatal o ghārat karte haiñ, so yih tum ko dekhkar darindon ne iḥtiyār kiya hai; ki Hābīl Qābīl ke waqt se, is waqt talak dekhte chale āte haiñ, ki tum hameshah jang o jadal men mashghul rahte ho; chunānchih Rustam, Isfandiyār, Jamshed, Ṛuḥḥāk, Faredon, Afrāsiyāb, Manūchar, Dārā, Iskandar wa-ghairah hameshah qitāl o jidāl men rahe, aur isī men khap gae. Ab bhī, fitnah o fasād men tum mashghul ho, tis par beḥayāī se faḥkar karte ho, aur darindon ko badnām karte ho. Makar o bahtān se chāhte ho, ki apnī mālikiyat sābit karo: jis tarāḥ tum hameshah jang o jadal men rahte ho, darindon ko bhī kabhī dekhā ki āpas men ek dusre ko ranj dewe;—agar darindon ke aḥwāl ko ḥub tāammul aur fikr se daryāft karo, to mālum ho, ki ye tum se kahīn bihtar haiñ.

Insānon ke wakīl ne kahā, Is par koī dalīl bhī hai. Us ne kahā, Jo tumhārī qaum men zāhid o ābid hote hai, tumhāre mulk se nikalkar pahār jangal men, jahān darindon ke makān hai, jāte hai, aur unhen se rāt, din, garm suhbat rakhte hai, darind un ko nahīn chheṛte. Pas, agar darind tum se bihtar na hote tumhāre zāhid o ābid kāheko un ke pās jāte? kyunki ṣāliḥ aur parhezgār sharīron ke pās nahīn jāte, balki un se dūr bhāghte hai, yihī dalīl hai, ki darind tum se bihtar hai. Aur dusrī dalīl yih hai, ki tumhāre ṣālim Bādshāhon ko, agar kisī ādmī kī ṣalaḥ o zahud men shak wāqī hotā hai, us ko jangal men nikāl dete hai; agar darind us ko nahīn chheṛte, is se we mālūm karte hai, ki yih shakḥ ṣāliḥ aur mutaqqī hai; kyunki, har ek jins apnī hamjins ko pahchān letī hai, isī wāṣṭe darind ṣāliḥ jānkar, un se tāṛrūz nahīn karte. Sach hai, Walī rā walī mai shanāsad. Hān, darindon men sharīr aur badzāt bhī hote hai, so yih kahān nahīn, har jins men nek bad hote hai; magar jo darind, ki sharīr hai, we bhī nekon aur ṣāliḥon ko nahīn chheṛte; par badzāt ādmīyon ko khā jāte hai.

Jis gharī darindon kā wakīl is kalām se fāriḡ huā, jinnon ke guroh se ek ḥakīm ne kaha, Yih sach kahtā hai, jo nek log hai, we badon se bhāgkar nekon se ulfat karte hai, agarchih ghair jins howen; aur jo bad hai, we bhī nekon se bhāgte, aur badon se jākar milte hai. Agar insān sharīr o badzāt na hote, to ābid o zāhid un ke kāheko jangal pahār men jākar rahte, aur darindon se, bāwajūd ghair jinsiyat ke, maḥabbat paidā karte? kyunki, inke unke kuchh munāsibat ṣāhirī nahīn hai, magar nek kḥaṣlat men albattah sharīk hai. Tamām jinnon kī jamāʿat ne kahā, Yih sach kahtā hai, is men kuchh shak o shubhah nahīn. Insānon ne har taraf se jo yih lāntān sunī, nihāyat sharmindah hokar, sab ne apnā sir jhukā liyā.

DASWĪ'N FAṢL

10.—*Conclusion of the Controversy.*

Jis gharī we is kalām se fāriḡ hue, jin ke ek ḥakīm ne kahā, Ai insānon aur haiwānon ke guroh, kaṣrat i khalāiq kī mārifat se tum ghāfil ho, we log jo ruḥānī aur nūrānī hai, ki jism se kuchh ālāqah nahīn rakhte, unko nahīn jānte ho; aur we arwāḥ mujar-

radah, aur nafús basítah hain, ki tabqát aflák par rahte hain. Bāze unmén se, ki guroh maláikah hain, we kurah i aflák par mutaāiyin hain; aur bāze, ki kurah i zamahrír kī wasát men rahte hain, we jinnát aur guroh shayátín hain. Pas, agar tum us khaláiq kī kasrat ko daryáft karo, to málum ho, ki insán aur haiwán un ke muqábale men kuchh wajúd nahín rakhte; iswáste ki kurah i zamahrír kī wasát daryá aur khushkí se dah chand hai, aur kurah i falk kī wasát bhí, kurah i zamahrír se das hisse ziyádah hai. Isí tarah kurah falk i qamar sab kuron se das hisse ziyádah hai; gharaz, har ek kurah fauqání ko, kurah tahtání se, yihí nisbat hai, aur ye sab kure khaláiq rúhání se bhare hain; ek bálisht bhar jagah báqí nahín hai, ye arwáh mujarradah wahán rahte hain. Pas, Ai insáno, agar tum un kī kasrat dekho, to málum karo, ki tumhárá guroh unke áge kuchh martabah nahín rakhtá, aur tumhárá kasrat o jamāiyat is par nahín dalálat kartí, ki tum málík ho, aur sab tumháre ghulám; kyunki, sab bande Allá ke, aur us kī fauj o rayat hain; bázon ke bázon ke wáste musakh-khar aur tábí kiyá hai. Gharaz, jis tarah us ne cháhá, apní hikmatí bálighah se un men aḥkám intizám ke járí kie; har hál men us ká ḥamd o shukr hai.

Hakím jinní jis waqt is kalám se fāriḡh hua, Bádsháh ne insánon se kahá, Jis chíz par tum apná fakhar karte ho, us ká jawáb haiwánon ne diyá, ab aur jo kuchh kahná báqí ho, use bayán karo. Kḥaṭīb i ḥijází ne kahá, Ham men aur bhí faẓílaten hain, jin se yih sábit hotá hai, ki Ham málík aur haiwán ghulám hain. Bádsháh ne kahá, unheḡ bayán karo.

Us ne kahá, Allátáílá ne ham se bahut niḡmaton ká wádah kiyá hai: qabar se nikalná; tamám rúe zamín par muntashar honá; hisáb qiyámat; pul sharát par chalná; bihisht men dákhil honá; fardaus, jannat annám, jannat khuld, jannat ádan, jannat máwá, dár-us salám, dár-ul qarár, dár-ul maqám, dár-ul mattaqín; darakht tubá, chashmah i salsabíl, nahren sharáb aur dudh, shahd aur pání se bhare howen; makánát buland; ḥúron kī muláqát; Khudá ká qurb: in ke siwá aur bahut sí niḡmaten Allátáílá ne hamáre wáste muqarrar kī hain, haiwánon ko ye chízen kahán muyassar hain? Yihí dalíl hai, ki Ham málík aur haiwán hamáre ghulám hain. In niḡmaton aur faẓílaton ke siwá, aur bhí buzurgiyon ham men hain, jin ko ham ne maḡkur nahín kiyá.

Táiron ke wakíl hazár dástán ne kahá, Jis tarah tum se Allátálá ne wáde nek kie haiñ, isí tarah tumháre aẓáb ke wáste wáde bad bhí kie haiñ. Chunánchih aẓáb i qabar, sawál i munkar o nakír, dahshat i roz qiyámat, shiddat hisáb, dozakh meñ dákhil honá ; aẓáb i jahannam, jahím, saqar, laẓzá, saír, haṭmah háweh, pairáhan i qitrán pahinná ; zard áb píná, zaqúm ke darakhṭ kháná, málík i dozakh ke qaríb rahná ; shaitánon ke hamsáe aẓáb meñ giriftár honá ; ye sab tumháre wáste haiñ, in ke siwá aur bhí bahut se aẓáb o aqáb haiñ. Aur ham un se bare haiñ, jaisá ham se wádah sawáb ká nahín kiyá, waisáhi wáid aẓáb ká bhí nahín kiyá. Kḥudá ke ḥukm se ham rázī o shákir haiñ ; kisi fēl o ḥarkat se ham ko na fāidah hai, aur na nuqsán : pas, ham tum dalíl meñ barábar haiñ, tum ko fauqiyat ham par nahín. Hījázī ne kahá, Ham tum kyunkar barábar haiñ, kyunki ham har ḥál meñ hameshah báqī rahenge ; agar Kḥudá kí itāat ham ne kí hai, to ambyá aur auliyá ke sáth rahenge aur un logon se súhbat rakheñge. Jo kí saíd, ḥakím, fāzil, abdál, autád, zāhid, ábid, sálih. árif haiñ ; aur mushábahat un logon ko maláikih muqarrabín se hai, kí nekí karne meñ sádaqat karte haiñ, laqá i rabbání ke mushtáq haiñ, aur apne ján o mál se usí kí taraf mutawajjih haiñ, aur usí par tawakkul karte haiñ, usí se sawál karte aur ummed rakhte haiñ, aur us ke kḥauf se darte haiñ ; aur agar ham gunagár haiñ, kí uskí itāat nahín karte, to ambiyá kí shafāat se hamári maḥklaṣí ho jáwegí. Kḥaṣuṣan, nabí barḥaq, rasul beshak kí shafāat se ṣab gunáh hamáre áfú ho jáwenge. Bád us ke ham hameshah jannat meñ rahenge, aur firishte ham se yih kahenge, Salám tum par, kḥush ho, tum, aur jannat meñ dákhil ho, hameshah us meñ raho. Aur tum, jitne guroh haiwánon ke ho, sab in niṣmáton se maḥrúm hokar dunyá kí mufáraqat ke bád bilkul faná ho jáoge, nám o nishán bhí tumhárá na rahégá.

Is bát ke suntehí sab haiwánát ke wakílon ne, aur jannát ke ḥakímon ne kahá, Ab tum ne bát ḥaq kí kahí, aur dalíl maḥbuṭ bayán kí, faḥhar-karnewále aisi chízon se faḥhar karte haiñ : lekin ab yih bayán karó, kí we log jin ke ye auṣáf o maḥámíd haiñ, akhláq o ḥubúbiyán, aur nekiyán unkí kis ṭaur par haiñ ? agar jánte ho, to mufaṣṣal bayán karo. Sab insánon ne ek sáat mutafakkar hokar sukút kí. Kisi se bayán na ho saká.

Bád ek dam ke, ek fázil i zaki ne kahá, Ai Bádsháh ádil, jab ki huzúr meñ insánon ke dáwe ká sídaq záhir huá, aur yih bhí málúm huá, ki in meñ ek jamáat aisí hai, ki we muqarrib iláhi hain, aur unke wáste auśáf i hamídah, šafát i pasandídah, aḡhláq malki-yah jamíláh, siratín, ádlah, qudsiyah, aḡwál ájibáh ḡharíbáh hai, ki zabán unke bayán se qásir hai; áql unki kanuhí šifát meñ ájjiz hai, tamám wáḡḡ aur ḡhaṡíb, hameshah, muddat alúmar un ke waśf ke bayán meñ pairawí karte hain; par qarár wáḡḡ un kí kanuhi márif ko nahín pahunchte. Ab Bádsháh ádil, un ḡharíb insánon ke ḡaq meñ, ki ḡaiwánát jin ke ḡhulám hain, kyá ḡukm kartá hai?

Bádsháh ne farmáyá, ki Sab ḡaiwánát insánon ke tábi aur zer ḡukm rahen, aur un kí farmánbardári se tajáwaz na karen. ḡaiwánon ne bhí qabul kiyá, aur rázi hokar sab ne bḡafiz anán wuhán se muráját kí.

TAMA'N SHUD.

my mind is very
of the same kind

and a great many - ~~part of~~

a number - young boys

Our ^{ma} mother - ^{chaka} Thirumall children

and a great many

A certain thing made
admiration in his own boy -

He then asked the boy "What does
it mean, I have said
~~that I have said~~, do you
understand all ~~of~~ it?"

The boy answered "I have not
learned a word of it yet."
until now please wait for
that you do not know it yet
admiration - ~~When this~~

beginning of the boy - The
boy said "I have said
expected to be satisfied
me that I will never
again."

and found out some more about the parcel
and it is to be sold in the future. The parcel is to be sold in the future.

My dear Mr. [unclear] I have not said anything, but I have not answered either.

2. The answer "No" is given by the day the

2. condemned - guilt - not

1. General 100 pages 250/100

... .., & being the

and the general

W. L. ... The Forest

Answered. "What Good!"

arrived. "Old Bill". The Magistrate
 and the "Wright" defunct, arrived at
 the house on the 10th of June 1867,

L. + D. 17 - 18

... 7-11-19, and "X" 11.

Received by H. J. ... The Purist 12.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84

Handwritten: *Handwritten*

From what man?

Among these men -
my own book
m

Kouhar bēh } the second - only
the servants

ghar^m sāhib } the house of gentle
the house of gentle
in the house of gentle

hātān^m sāhib } further saying, then -
ghorā^m sāhib } on the horse

waqt - namaz - tad

16.11.84